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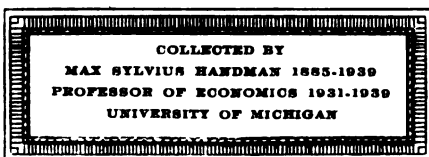
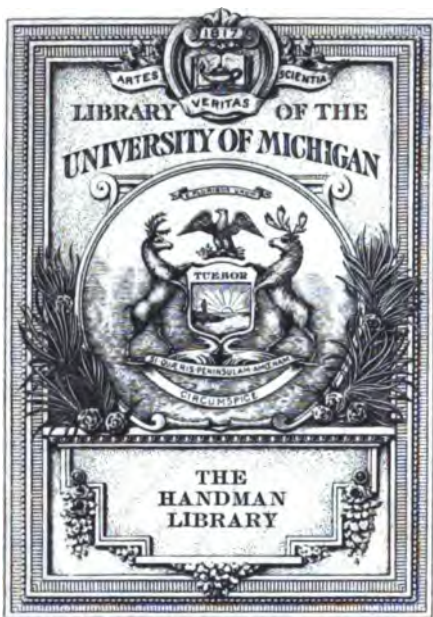
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The Remedy



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THE REMEDY

BY
WILLIAM H. HARVEY

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PREFACE

THIS book is written to give a remedy for the emancipation of the human race from evil conditions now existing in the world; and to provide an organization to carry the remedy into effect.

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CHAPTER I

AT the time this is written and this book is printed, winter of 1914-15, there is general restlessness throughout the, so-called, civilized world. Against evils that exist there have long been attempts at reformation and a titanic struggle continues between good and evil. There are many who believe that good will triumph and their number is large. There are others who believe that evil is increasing and are losing hope that Good will triumph over Evil and their number is growing.

There are those who believe that we have a rising civilization and those who believe that we have a declining civilization. The true test as to whether we have a rising or declining civilization, is as to whether there is a decrease or increase in crimes, suicides, insanity, tenantry and divorces. If the number thus affected is decreasing, then we have a rising civilization; if crimes, suicides, insanity, tenantry and divorces are all increasing in number, then it will hardly be questioned that we have a declining civilization. If this increase has been going on over a period of years and continues to increase indefinitely, an increase dispropor-



tionate to increase in population, then it is only a question of time when our civilization will be torn to pieces and will have passed beyond the stage of recovery.

Many judge the advance or decline of our civilization from a viewpoint of our inventions and discoveries in the arts and sciences. If these are advancing, it is regarded by them as an advancing civilization. We have had one instance of this in the known history of the human race. At the time of the fall of the Roman civilization and the coming of the Dark Age, arts and sciences were making wonderful strides and the wealth of the known world was pouring into the Roman empire. The wealthy class was growing wealthier and great national improvements were in progress. But tenantry and poverty were increasing with all the demoralizing attendant results that mark our civilization of today. The voice of alarm was then raised throughout the land as it is being heard today. It was true then and is true now:

"Ill fares the land, to hastening
 ills a prey,
Where wealth accumulates and
 men decay."

The voice of alarm was not heeded and Roman civilization, with its improvements,

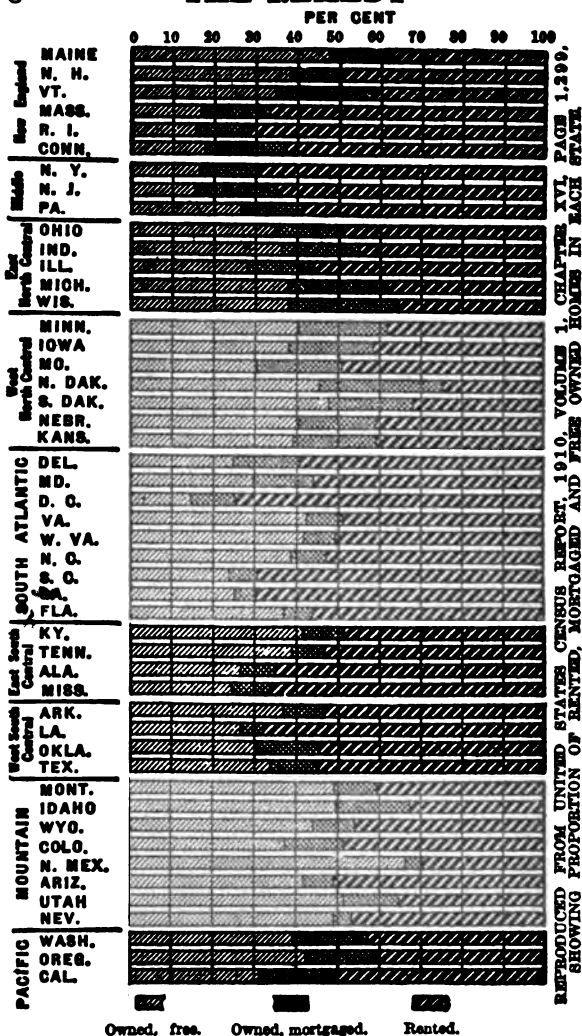
arts and sciences, was engulfed in a sea of human savagery. At that time the world was only partly inhabited and many fled to uninhabited parts of it and there rehabilitated civilization. There are now no uninhabited parts of the world to which a distressed people can flee.

By a test of the increasing number in crimes, suicides, insanity, tenantry and divorces, ours is now a declining civilization. The foundation of our civilization is being undermined, and if the increase is to continue, may it not be foreseen with accuracy that our arts and sciences and wonderful inventions and improvements will be lost in an era of mental and moral dementia and engulfed in a sea of human savagery.

I am not giving the statistics as to the increase in crimes, suicides, insanity, tenantry and divorces, all increasing disproportionately and faster than increase in population, for they are now a part of our daily reading. There lies before me the Gazette, of Salisaw, Oklahoma, of the current week's issue, which says: "According to a recent bulletin issued by the Census Department, we have in Sequoyah County, 3,249 farm homes and of this number 952 are occupied by owners and 2,297 are occupied by tenants."* This may be, and no doubt is, an instance where the proportion

*Confirmed by Census Report, 1910, Vol. 1, Chap. XVI, page 1841.

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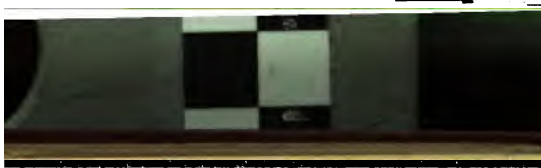
REPRODUCED FROM UNITED STATES CENSUS REPORT, 1910, VOLUME 1, CHAPTER XVI, PAGE 1,299.
SHOWING PROPORTION OF RENTED, MORTGAGED AND FREE OWNED HOMES IN EACH STATE.

of tenants to owners is exceptionally large; but it is alluded to here to say that it has become so common to read of the increase in crimes, suicides, insanity, tenantry and divorces that it is being accepted as natural and as something to be lamented but that cannot be avoided. We do not realize the tremendous import of it and of the coming disaster it foreshadows.

In treating a physical disease, we first look at the effect produced on the body by the disease, then we search for the cause, and finding that, we look for the remedy.

A BRIEF STATEMENT OF FACTS

Briefly stated, we find ourselves in the following condition: Wealth is centering rapidly in the possession of a few. Fifty years ago, here in the United States, and the same is true in the other principal nations, we rarely found a citizen worth more than \$100,000. Twenty years ago we had millionaires; and now we have billionaires—so rapid has been the concentration of wealth, all within the lifetime of men now living. Where the few own so much, the average ownership of the many is lessened, as represented by what they possess, minus the debts they owe. In this we should include those who are worth nothing and the unemployed, and their number has increased until it is startling.



There is now an almost hopeless condition of debt existing throughout the world, on which there is an annual toll sufficient to impoverish a people. The debts of the world, public and private, have grown so great that the annual interest exceeds the total money volume in the world; and to keep money, a medium of exchange, in circulation, upon which civilization is dependent, we are now paying an enormous penalty; a penalty that is dragging us down, as a people, and increasing distress.

The strife for existence and to meet financial obligations may be seen on every hand; and the downfall of one pulls others down with him. Covetousness of wealth has no limit placed upon it and is protected by law. A man may own a whole state or own all, and the law is shaped to protect him. It sees no error in it. Public sentiment seems to be fixed that there should be an open field for each to get all he can, unmindful of its effect on the human race and on civilization.

Politics is made a trade of, and men trying to secure office, as a rule, are seeking their own vain and selfish promotion. Few who are elected to office, appreciate the true value of promoting the common good; and only a small number of those elected to Congress and the Legislatures are studying

civilization, other than from a local and selfish point of view; and few of them appreciate the opportunity that is theirs for constructive legislation in the making of a better civilization. High ideals are being forgotten and statesmanship is declining.

Commercialism and the strife for existence are overshadowing civic and domestic virtues, till a broad and practical conception of the object of life and the destiny of mankind is being lost sight of. Insensate pleasure, false pride and vanity, that bring in the end discontent and unhappiness, prevail among the people; and a diminishing number of the people are practicing industry, frugality, homemaking, simple life, and a love of the common good, the only road that leads to true contentment and happiness.

This ill organized condition of government and society is resulting in a disturbed condition of civilization, creating crimes, suicides, insanity, tenantry and divorces, and separations of husbands and wives where divorces are not sought—all destructive of the basis of government and society.

Out of these conditions and mothered by them, are the internecine war in Mexico and the deadly and murderous struggle, wholesale crime, in which eleven other nations are now engaged, involving, it is

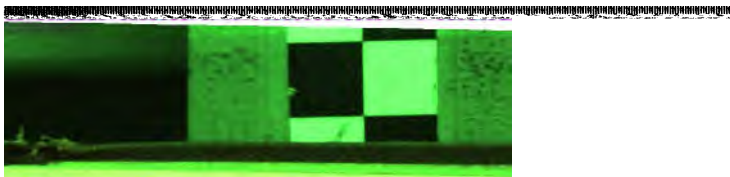
claimed, one-half the population of the world. The same causes that have created these conditions in twelve nations are at work elsewhere, and if permitted to continue will bring like conditions of human slaughter, from time to time, to all the other nations of the world.

Evil, and the results of evil, thus multiplying, threaten the overthrow of our civilization till it is in danger of being returned to savagery and numbered with the prehistoric civilizations that have gone before us.

These conditions have brought about widespread discontent and restlessness, affecting all classes of people; new political parties are forming, proposing remedies; and so pronounced has become the discontent and restlessness the women are asking for the right of suffrage, to vote, to try to remedy that, at which, they claim it is conceded, the men have made a failure. And a babble of tongues can be heard over the world.

THE FIRST STEP TOWARD A REMEDY

It is a fixed principle in the practice of spiritual religion that one who is sinful, must admit and become conscious of his or her wickedness before that one can be saved. In other words, one must know his faults before he can be made over anew. To be



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conscious of our faults is the first step toward getting rid of them; for how can one do so unless he knows that they are in him? And this is the beginning, the start, to remodel our civilization. It is now a practice with political party speakers to laud the people, to praise them, extol their virtues, and to throw all the blame on a few—meaning that there is no fault with the people. This is wrong. Those whom the people elect fairly represent the average character of the people who elect them.

A man sitting in his business office, recently, handed to his lady cashier, twenty-five pieces of fractional silver coins and had her give to each person to whom she made change, in the payment of their bills, one of the silver pieces in addition to the change due each. She did so. Eight pocketed the change without looking, so they are not to be considered. Of the other seventeen, eleven knowingly kept money that did not belong to them—nine men and two women. Six handed the proper amount back—two women and four men.

We all, more or less, have our faults and the beginning of a remedy is for each, and as a people, to be conscious of our sins, else we cannot be made over anew. To deceive ourselves is a mistake. To ascertain our true character and condition is the part of



wisdom. Egotism and self-deception will blind our eyes and work an injury. The first step in a remedy is to see ourselves as we are—to see existing conditions as they are.

DIFFERENT VIEWS TAKEN OF IT

We have the optimist who believes that things will right themselves automatically, and no good will be accomplished by a discussion of the subject. He is usually one who is in good circumstances and considers, selfishly, his own environments. When sick, physically, he wants a remedy and applies it, but being healthy, industrially, he has no use for a remedy. His prototype lived at the time the Dark Age was casting its black shadow over the then civilized world. The broad-minded man, in good circumstances himself, looks unselfishly on the condition of the human race and takes an interest in the problem of mankind. We have the true optimist who realizes that the situation is serious and yet has hope or confidence in an efficient remedy being worked out.

The pessimist has a fair or an exaggerated idea of the evils existing and is despondent as to any favorable outcome. Many to sustain themselves bodily, or being naturally depraved, join with the wrong-



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doers; while others, inspired by innate honesty, will go on to the end doing right, but with no hope of a favorable reformation. Many pessimists would be optimists if they realized there was hope and a remedy; and that they could help work out the remedy.

The state of mind that is best to establish, is that of the intelligent optimist who sees clearly the true situation, does not close his eyes to any of it, realizes that it threatens the overthrow of civilization, is looking for a remedy, a practical remedy, believes that there must be one and when found will help apply it. There is an inertia and indifference constituting another class of people and the remedy should be one that interests them and gets their attention.

THE FORCES FOR GOOD

Contending against evil and aiding in relieving the suffering it is producing, are hundreds of thousands of noble men and women. A sprinkle of statesmen in the congresses and parliaments of nations are doing all that their environments will permit of. The churches are trying to eliminate evil and are appealing for peace on earth and the establishment of the golden rule. The Young Men's and the Young Women's Christian Associations, the Christian Endeavors, Sisters of Charity, the Red

Cross Society, the Salvation Army, the Rockefeller Educational Foundation and numerous other associations are at work in all parts of the world combating evil and relieving the effects of evil. The Carnegie peace movement, international conferences and State Ministers are seeking treaties to establish peace between nations. Economic and reform books, magazines and newspaper articles and editorials are helping. But with it all, the great army of reform, peace and justice, is retiring before the army of Evil.

Believing that I see wherein the forces of Good need help, I wish to assist them by making plain an auxiliary plan and creating an organization to take charge of its work.



CHAPTER II

IF a majority, a dominating majority, of the intelligent people are in accord in desiring anything relating to the public good, it will be conceded that it will come about if within the sphere of their influence. And when that same condition of the public mind exists throughout states and nations, it will be established generally, whether it be laws or customs. If it be just and right and is generally considered to be promoting the happiness of the people and advancing civilization, it will be conceded that the sentiment of a majority of the intelligent people will become the sentiment and wish of practically all the people.

Then to turn the people, *en masse*, toward establishing justice, peace on earth and good will of all toward all, is to get them thinking along harmonious lines and all wishing and desiring that it be accomplished. And this is a matter of Education—a system of education that will bring this about.

Education to do this, must interest the people, intensely interest them. It must show that it leads to their contentment, happiness and prosperity. And it must be practical. It must bring the result antici-



pated. It must be so shaped that it will soak into the minds and hearts of the people until they cannot go wrong and will move of one accord in the right direction.

Education is a product of human intelligence. It is a science. When our boats and ships were propelled by hand power and by sails spread to the winds, it was desired that there should be a greater and more convenient power; and human intelligence gave us steam and, later, electricity and gasoline, the latter making possible the navigation of the air. The same, in principle, may be said of other discoveries and inventions, and each was to answer a demand. And there is now a demand for improvement in the methods of education that will eliminate evil and evil conditions and establish justice and right; and if the product I produce, the system I present, resembles the first steamboat that Fulton built, as compared with the present ocean liners, it is to be hoped that human ingenuity will not rest until improvements have been made thereon and perfection attained.

The shape this education should take will antagonize no political party and no church or creed. It is not necessary to do so and if it did, it would not accomplish its purpose. Its effect will tend to neutralize prejudices and bring every one into har-

mony with a common ambition — the advancement of the human race.

My proposition, is a system of education that will create proper character in the individual and a high character of citizenship; that will get at and develop the roots of what makes character, and an ever increasing desire for the advancement of the human race; with an organization in charge that will see, continuously, to its application and development.

Reading, writing, spelling, arithmetic, grammar and geography are taught in our schools. They are not difficult to teach; and each person, more or less, learns them when taught. This knowledge becomes a tool in the hands of those acquiring it to use in pursuing special studies and vocations; and a vast difference is recognized between the opportunities of the people with this education they have acquired and what their opportunities would be if they were still ignorant as to reading, writing, etc. Character may be taught as easily as reading, writing or any of the simple branches; with as much or more interest prompting its study; and a knowledge of it can become world wide and universal; and when possessed of a high character in our citizenship, perfecting a civilization becomes possible, probable and practical.



To simply teach that good character is necessary, that it is best to do right and using all the general platitudes and teachings now practiced on this subject, will do some good, but it is more or less neutralized by evil example and environments and by the lure of temporary happiness and gain held out by evil temptations—a happiness and gain, unknown to those tempted, that is temporary only and in the end brings to them discontent and unhappiness.

CHARACTER TEACHING A SCIENCE

My plan will make character teaching a science, so simplified and directed that its teaching will mold the human mind, more or less perfecting character in the individual taught. I do not mean to say that it will bring all to the same degree of perfection. All do not learn to read, write, etc., one as well as another, but all taught do learn, though some better than others. Character teaching, however, will have one advantage over other teaching—it will create more interest and its lessons will be so simple that all may imbibe it easily.

To reduce it to a science, specific things want to be taught; that when taught produce or promote the desired character in the one taught. The definition of science is “knowledge, truth ascertained.” Applying

this to education for the purpose of character building, if education is so shaped and directed as to produce the result wished for, it will be knowledge, truth ascertained. It will be education in character building reduced to a science—a certainty; that, as a whole, will bring us to a perfected civilization.

CHARACTER ANALYZED

In analyzing character, it divides itself into three subjects.

First. The elements in character that tend to produce permanent happiness and contentment. Or, to state it in another way, the traits in character which, if developed to the exclusion of all undesirable traits, will produce perfect character.

Second. The elements in character that produce evil. Or to put it in another way, the traits in character that create unhappiness, discontent and injustice.

Third. The elements in character necessary for establishing and perfecting a civilization.

And, in its last analysis, I divide the three subjects into ten. And as we are not beginning this teaching with primitive man, but at a time when civilization has been attempted and is now in turmoil and confusion, I reverse the arrangement used in



stating the three subjects and name the ten subjects in the following order.

1. The Common Good.
2. Habit.
3. Prejudice.
4. Vanity.
5. Selfishness, Covetousness.
6. A Cheerful Disposition.
7. Honesty.
8. Industry.
9. Self-reliance.
10. Home Ownership.

It will be noticed in stating the ten subjects, that I do not use the word character, but the proper teaching of these subjects, I think you will agree as you follow me, will produce the character desired, resulting in a citizenship of such high character that it will solve all the problems of mankind.

I do not mean to say that the subjects stated are all that might be regarded as of value in getting the best results, but they are sufficient and will raise all necessary suggestions in pointing the way and in perfecting civilization.

As reading, writing, arithmetic, spelling, grammar and geography are the elementary studies by which a further education is obtained, so are the topics I have named the elementary studies by which the

whole subject of character may be grasped and developed. And they will be more readily appreciated and easily learned, properly taught, than reading, writing, etc.; and as the cereals, fruits and flowers grow from seed, so these will be the seed that produce the product we wish.

A study of the subject of character building includes the effect of the mother's mind on the child in the womb, but I am leaving that to be dealt with separately, except to say that as the character of the mother is advanced it helps mold for the better the character of the child while yet unborn.

Taking the ten subjects one at a time, we will see wherein they have educational force in character building.

THE COMMON GOOD

Men acting alone, separately, and in no way in concert, would not produce a civilization. So, what they do by acting in concert to better their condition, we will call promoting the Common Good. There are many things they can do for their collective benefit that is proper and necessary that they should do to promote their happiness and comfort, and these are matters of the common good as distinguished from those things which each should do for himself.



Making roads over which to travel is something for the common good, and necessary in establishing and maintaining a civilization.

There is no such thing as having a civilization of any practical benefit without having money to answer as a medium of exchange. Without it we could not have railroads and other means of transportation, manufactures to make tools and agricultural instruments, or, books, or newspapers and magazines, and a thousand other things necessary in making a civilization. In this way we sell what we produce, or our service, for this medium of exchange, and with it buy what we need—thus enabling the people to divide up into many employments and vocations, all doing something or making something that furnishes necessities, comforts and conveniences to all; which would not be practical if it were not for money, that furnishes a medium of exchange by which this is accomplished.

Stop and think how rapidly the civilization we have started would fall to pieces if we had no common medium of exchange—money. Hence, money is a thing that concerns us collectively and is made to promote the common good. The making of money is, therefore, a collective function; and preserving it, preventing its embarrassment,

or being clogged or obstructed or diverted from its use as a medium of exchange, is also a collective function; for there is no agency more vital to the common good than money. Hence, it is one of the things necessary in putting together and maintaining a civilization.

A school system, where the opportunity for an education is free to all, is because it tends to promote the common good; and as it aids in imparting knowledge, it is an agency in advancing our civilization.

Promoting the general health by appropriating money to stamp out epidemics, by requiring sewers in towns and cities to carry off the filth, and other things which we call sanitary laws, are for the collective benefit of the people affected and, therefore, to promote the common good.

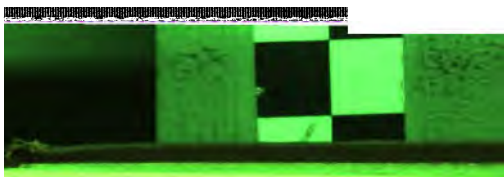
These few illustrations will show what is meant by the term common good. Care should be taken not to do, collectively, those things which create more happiness by leaving them to the individual citizen to do for himself.

The more intelligently we promote the common good, the better the civilization we will have to live in. It will, properly handled, create an equal opportunity for all and promote the peace, happiness and contentment of the people and each can follow and enjoy



individual business and pursuits. Without civilization, without law, order or government, we would, until civilization is perfected, be at the mercy of the vicious and criminal and we would be reduced to a state of barter and savagery. And civilization once partly built up, as we have it now, when corrupted by covetousness and vain and selfish characters, results in unequal opportunities, the poverty of the many, a struggle for their existence, despondency, crime, loss of character, prejudices and war—the collective slaughter of each other. Hence, the necessity of its being built on a firm and correct foundation and its superstructure reared with unselfish wisdom.

So, when I say that man serves himself best by promoting the common good, I mean that his first and best thoughts should be to the civilization in which he lives. The better the civilization, the easier it will be for each and all to prosper and be happy. The worse the civilization, the harder it is for each and all to be both prosperous and happy. One who plucks or injures the Common Good to benefit himself or herself, is a bad person. To injure another person is bad, but to injure the Common Good is worse. The true purpose of civilization is the advancement of the human race. By wise and unselfish action, civilization can



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be perfected so as to bring universal happiness. The first step in character building is to get the people to appreciate the object of civilization and that man serves himself best by intelligently understanding and aiding in promoting it.

Until the intelligent, dominating majority of the people appreciate this, there is no remedy. Hence, it is a matter of education.

It is so simple and self-evident that it can be easily taught. Care should be taken in its teaching not to mention or use, by way of illustration, any question that is now at issue with political parties, or that would arouse any one's prejudice; for it is not necessary and would do harm. A simple statement of the elementary truths as affecting our collective action in building a civilization is sufficient—such simple statements as I have made herein, on which all agree, but which has not been a part of our education and which is not now understood or appreciated. The human mind, if broad and unselfish, having grasped correctly these elementary truths, will decide correctly public questions as they arise.

We cannot, however, expect a broad and unselfish view of civilization to be taken by a majority of the people until they are educated along the lines of the other nine subjects. But when they are, this first sub-



ject will be the crowning subject; and the possibilities for the advancement of the human race will be revealed. There will then be no two opinions, no clashing of selfish interests; and there will be unfolded a subject of endless interest, inviting the aid of the plain citizen, the educator and the scientist.

When one absorbs these elementary truths relating to the common good, it has a good effect on one's character—and tends to promoting happiness in such person. Its tendency is to make one, instinctively, honest and develops the soul.

I recently invited essays from boys and girls under twenty years of age on this subject, and one of the ninety-eight essays received, closes with these words:

The man who is best served
Best serves his fellow man;
He helps his grateful people
Advance from rear to van.

His sincere face presents
Not one look of distress,
And the joy he does not speak
His honest looks express.*

Hence, in reducing character building to a science, the first subject, or one subject,

*This essay was by Albert Raney, age 18, pupil in High School, Jasper, Newton County, Arkansas.

is the *common good*; how men acting collectively may start a civilization right and keep it right; and that if it is demoralized and set wrong by its being corrupted by those who seek to pluck it, it can be destroyed, bringing suffering and misery to the whole human race.

It is through education that we must teach this truth, simplifying it so the school boys and girls will understand it. To do so, will plant this one seed in their minds on the threshold of life; and will be equally as interesting to them, if not more so, than any of their other school studies, and as easily grasped and understood.

Upon our success in instilling the minds of the coming generations, with a love and respect for the *common good*, depends the advancement of our civilization. It is not difficult to develop in the young the *desire to see a better civilization*; and when that desire is cultivated, character building in that boy or girl has begun, and, under proper environments, will grow stronger, from year to year.

The father and mother at home and the teacher in the schoolroom, can accomplish this mind molding, this character making, in the young, at a youthful age. And the one thus benefited, in after years, will remember who did it and revere the memory,



of mother, father or teacher, who pointed the way. For, one who wishes to see a better civilization, possesses character,— sterling character.— And will work to that end!

A desire to promote a better civilization is the key with which to unlock the Temple in which is stored the treasures of character!

CHAPTER III

WE now come to consider the other nine subjects. And the education relating to each is necessary and each adds weight and strength to the influence of all.

HABIT

One of the cardinal principles in character building is to appreciate the force of habit. How the understanding of it helps to mold character! The sense in which I use the word habit is what one accustoms himself or herself to doing, becomes used to or familiar with, in language or action. Habit grows on one; and if one is in the habit of doing right, it becomes easier and easier to do right; and if one is in the habit of doing wrong, it becomes easier and easier to do wrong; until the habit is set either for good or bad.

This is but a simple statement of a well known fact, a conceded truth. Its use in character building becomes a great aid, educationally handled. All those of some age have thought of it but not till after their habits were fixed. The young, at the age of fixing their habits, do not hear of it. It should be adroitly and attractively pre-



sented to the young by the mother, the teacher, the minister, the actor and others.

Let us suppose an instance of a mother with her little boy or girl on her lap. She tells it about quicksand, how when one, even a strong man, gets in it, he sinks lower and lower in spite of his efforts to get out of it, till his head disappears under the surface of the sand; riveting the attention of the child on the story—then telling the child, when one does wrong and repeats it till it becomes a habit, it acts like quicksand, pulling the person down till ruined; that the way to keep out of it is never to do anything that is wrong, etc. We can imagine such a child later coming to its mother and asking her if such and such is wrong. It remembers the story of the quicksand and learns what moral quicksand is and how to keep out of it.

The influence of the parents, and particularly the mother, is the first educational opportunity to mold the character of the child. The use of this opportunity depends on the influence the mother has with the child; and at a tender age that question is determined. If the child is petted and much made over it, it is quick to detect its importance in the family and its influence. If it wants something, and to cry gets it what it wants, and the mother is ready to



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cater to its whims, it becomes the master and the mother the servant—from that day on, the same relation continuing, the mother is losing her influence for good over the child and the child is losing its respect for the mother. The child becomes the master and the mother the servant.

If, when this disposition develops in the child, the mother, assuming displeasure at its conduct, were to leave it closed up in a room where no harm could come to it, and go away, letting it cry and stay alone until it feels its dependence, its utter dependence, on the mother, she would, by this and other harmless methods, restore and establish her proper relation to the child, till it, feeling dependent on the mother, would honor and respect her. It is not the temporary happiness of the child to be considered by the mother, but its future character and permanent happiness.

For a mother to chastise a child and then, feeling sorry for it, follows up its correction by petting and humoring it, is worse than if she had done nothing. By beginning early enough in properly training a child, it will never be necessary to chastise it. The proper training of a child begins by teaching it its dependence on its mother and out of that will grow obedience and respect; and kindly and affectionate



companionship will be established, with the mother the dominating influence with the child; and her example and teaching will have wonderful control of it. In eliminating evil from the world, each mother may be a teacher, whether she was properly taught herself or not, and when one begins teaching, one learns much for oneself.

And one of the things that the mother wants to teach the child is the effect and force of habit. She should remember the value of its teaching. If one is in the habit of being neat and clean, it will become second nature to be neat and clean! If one is in the habit of being polite, it will become natural to be polite! If one is in the habit of telling the truth, it becomes natural to tell the truth! If one is in the habit of telling falsehoods, the habit will grow, till a lie will often be told where the truth would answer the purpose better! The boy who gets in the habit of tipping his hat or cap to the girls or to the ladies as he passes them, will soon do so instinctively and politely, to his credit and popularity! And good habits lead to happiness and success in life!

PREJUDICE

One cannot be happy and contented who cultivates prejudice. It injures the person



who nurses it in his breast more than it does the person against whom it is directed. It distempers one's mind and causes loss of sleep and appetite.

To have peace of mind and contentment one should free oneself from prejudice. To cultivate it arouses an ugly disposition. If one acts meanly towards you, look on him or her as a scientist would look at a bug through a microscope — as one to be pitied, one who is unfortunate, one who is losing the opportunity for contentment and happiness. Let the law take hold of him, if necessary that he may do no harm, but suppress prejudice. If he threatens bodily harm and there is not time or opportunity for the law to protect you, if trying to let him alone and words addressed to his reason will not answer, then defend yourself against him as you would against an enraged animal. He is the unfortunate one of the two. Form an intelligent opinion of others without prejudice or hatred influencing your opinion.

Prejudice often leads to crime, to neighborhood quarrels and strife. It leads to race hatred and wars between nations and the unhappiness and discontent of millions of people.

A candidate for political office often excites the prejudice of the people by abuse of



his opponent or opponents, to secure the office sought through the influence of prejudice. When he does so, he is aiding in lowering the character of those who come under his influence. His right to the office sought should be judged by *his* fitness for it and his use of prejudice should be an argument against him.

If there be an Evil Spirit at work in this world against a Good Spirit, prejudice is one of the principal weapons the Evil Spirit uses to achieve its object — the misery and discontent of the human race. Through education, properly handled, prejudice can be eliminated from the human breast.

VANITY

Vanity is to be foolishly proud of oneself.

It manifests itself in one's manners, bearing, dress or conversation. One should have self-respect, be clean, dress well, be self-poised and self-reliant but not vain.

One of healthy mind will dress comfortably and have clothing that fits well and becomingly. The vain person — one light of mind — will wear useless ornaments and frequently dress uncomfortably in a self-conceited display.

Self-conceit, vanity, tends to take the

mind out of the channel of healthy thought and useful occupation.

A vain person is weak morally and thereby is more easily tempted to commit crime.

One may be led by vanity to want to be president or a congressman or to fill some other office, but such person does not want it that he may assist in promoting the common good, but wants it from motives of self-conceit; and will sometimes consent to others selfishly robbing the people if he thinks doing so will aid him in getting or holding the office.

Vanity manifests itself in false pride, often causing one to do a foolish or unwise act. Where a number of people are together and a dispute arises wherein one addresses to another opprobrious words, the other often resents it by physical blows, prompted by false pride, believing that if he does not, he will be regarded as a coward. In this way, false pride often leads to crime, imprisonment and much unhappiness and suffering.

It also applies to nations and is sometimes the cause of two or more nations going to war, though millions are made to suffer thereby. At times on a trivial happening where it is supposed that an officer of one nation intended insult to another na-

tion, the nation feeling aggrieved has demanded that the offending nation shall salute the flag of the nation feeling offended; and on its refusal to do so, though claiming no insult was intended, war has been declared — prompted by vanity, false pride, in one of its most inexcusable and wicked forms. Whatever manifests itself in individual character may manifest itself in national character. As vain ambition may affect wickedly individual characters, so it may move a people or rulers of a nation to commit great wrongs.

One should have conscious pride of integrity and character, and, modest, self-reliant respect for self, tending to giving correct self-measurement of self; and thus molded he or she will be free of vanity and false pride — giving him or her strength of purpose and sterling character that will reflect the finer manhood or refined womanhood in the person thus possessed.

There are times in our present civilization, as it now judges the acts of men by false standards, when it requires more moral courage in one to stay out of a physical or national encounter than it would require to drift with the expected, unjust promptings of false pride and vanity.

Vanity can be educated out of the human character with teaching universally directed



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to that end, at home, in the schools and through literature and other agencies. As it is now, little or no attention in education is paid to it, to prejudice and to covetousness; and they are left to grow as rank weeds in a neglected field. And as education eliminates these agencies of Evil, improved character by heredity, as generation follows generation, ought to see them finally pass into oblivion.

SELFISHNESS

The word selfishness is here used in the sense of covetousness. Selfishness is a love of self with a desire to have, to possess, regardless of the rights of others. Jealousy is a child of covetousness. Avarice is intense selfishness, greediness.

Selfishness is the worst defect in human character and blocks the road to civilization and the happiness and contentment of the people, probably, more than any other evil trait in human character.

Vanity is a false pride, to have a foolish love for oneself. Selfishness is a greedy love for oneself or for one's offspring.

It is a selfish person who nurses the belief that the world owes him or her a living. Such persons, when necessary, will impose their care and maintenance on others, if permitted to do so. They know not the



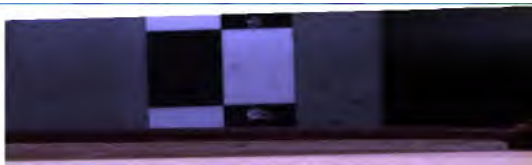
health and happiness that comes with industry and self-respect — that develops manhood and womanhood. Their disposition is to prey on others; to prey on the government; and to try to get that which of right they have not earned and which does not belong to them.

Selfishness is partly the cause of personal quarrels, neighborhood strife and wars. If one were asked the cause of the war in Mexico, where the Mexican people are fighting each other, till death, waste, rapine and misery have filled that land, and the answer were confined to one word, it would be *covetousness* — the selfish ownership of all the land by a few people. If asked the cause of the present war in Europe and Asia, the truthful answer would be vanity, vain ambition, race prejudice and covetousness.

To let the mind loose along logical lines of the imagination, one can see in the sky overlooking the dark pall of war in the Eastern Hemisphere, his Satanic Majesty, — the Evil Spirit, with face wreathed in smiles, and hear him, true to his character, thus expressing himself:

“How well it works! My purpose, the misery, the suffering, the unhappiness, the discontent of the human race. This is happiness to me as I look down upon this scene.

And how admirably I have planned to bring it about. Using the vain ambition of weaklings, who would strut the earth in self-importance; hatred for each other nursed through decades; and a covetous desire for more territory and more power; the work of my handmaids, Vanity, Prejudice and Covetousness. See the Belgians, the old men, the women and children fleeing from Antwerp, their homes destroyed and their country laid waste, hunger and distress written on their faces; see the cannon shells bursting in France, in Poland, in Hungary, in Turkey and in Egypt; millions in deadly hatred as they fire bullets into each other and make gaping wounds with bayonets. See the bombs falling from the airships, killing and wounding men, women and children; the explosion under yonder battleship and two thousand lives snuffed out, their bodies going to the bottom of the sea; the hospitals and homes filled with the wounded. And these things I have brought about — and this is my harvest! No, only partially so! From the gray ashes of this war there will arise sorrow and disease and pestilence! The armies are composed of the most capable and physically well developed young men; the crippled and defective are left at home and will become the fathers of the future children, who will inherit the



weaknesses of their fathers! No! The harvest is yet to come!—as I pile billions of debt upon them and leave them a weak and decrepit people who will the more easily cultivate vain and foolish things and hatred for each other! Thus will I establish my kingdom over the earth!”

Let us ask ourselves the question, Whence comes Evil? And is not the answer, from prejudice, vanity and covetousness? And when we have eliminated these from human character, have we not banished Evil from the world? Education, directed right, will do it! Education, skillfully handled, is the most powerful influence in the world. Put education in proper training for the conflict and it will kill the three of them.

A CHEERFUL DISPOSITION

Thus far we have dealt with the three negative influences that have an evil or destructive influence on human character—vanity, prejudice and selfishness. We are now to consider those subjects which when educationally taught and cultivated will build character.

Cultivating a cheerful disposition is one of them; and when cultivated and practiced, it will become fixed by habit. It aids in making one happy and extends happiness to

others; it harmonizes people and tends to contentment. A churlish disposition cultivates prejudice and a happy disposition aids in destroying prejudice. Its importance should be taught to the young, and borne in mind all through life. It leads to politeness, good manners, being respectful and considerate and is the sunshine of human character.

HONESTY

It has been said that to be honest is the best policy. What is meant is that one will succeed best by being honest. It establishes confidence and leads to one being trusted.

But there are other and weightier reasons why one should be honest. The greatest asset in life is contentment and happiness; and to be contented and happy it is necessary that one should be honest. Being honorable and honest tends to promote happiness and contentment. A dishonest man is looking over his shoulder to see what is going to hit him. When one is honest it aids in producing peace of mind and sound sleep, which also conduces to good health. And one should be honest with oneself. To try to deceive oneself is dishonest.



INDUSTRY

Industry is indispensable to happiness. One who is industrious may be happy and contented. An idle person cannot be happy and contented. The industrious person has occupation of mind which, usefully employed, tends to contentment. Useful industry promotes a better appetite, sound sleep, contentment and health.

It has been said that an idle mind is the Devil's workshop. The truth of this will be confirmed by all who reflect. If one is engaged in useful occupation, mentally or physically, the mind is occupied with that which is good for it, making it peaceful, healthier and stronger; but if not so occupied, a mental vacuum is created which is too often filled by evil temptations. The idle person gets in trouble and makes trouble for others; and it leads to discontent, evil thoughts and crime. The young should understand this early in life, that they may shape their course for success, happiness and contentment.

The child is naturally industrious and the mother should direct its attention, in play, to those things that are not harmful, and to mental and physical industry that will be healthful and helpful; to books that will be to them interesting reading, mental industry; to assisting the mother or father



— keeping them busy — their minds employed, at play or at useful mental or physical occupation. To permit them to be idle and cultivate idleness is a crime in the parents as it leads to moral defects in the children and maybe to their ruin.

SELF-RELIANCE

To learn to be self-reliant is important in shaping one's character. The boy and girl at school should begin to learn this and after a fair start should each rely on himself or herself to learn the school lessons. That which we dig out ourselves we remember best and it develops best the mind.

Self-reliance makes one stronger mentally, morally and physically. It makes one more erect, more efficient and more capable. It develops the initiative in character. One who is self-reliant will, unconsciously, stand more erect and have a better type of physical form and better expression reflected in the face.

The honest, industrious and self-reliant man is not an alms taker. He is not holding out his hand for you to give him something. He is not seeking something for nothing. He is not trying to pluck the government or his neighbor. Self-reliance, coupled with honesty and industry, leads to success, happiness and contentment; and



such a person is not apt to imbibe prejudice, vanity and selfishness; his mind will be broad and he will see and note their evil effects.

Self-reliance will give one a better control of oneself when tempted to do wrong. One can say No when it is best to say No! Knowing the effect of a bad habit, his character will instinctively say No! and he will not be so easily led into temptation to do wrong! And when doing right, will do it the more vigorously!

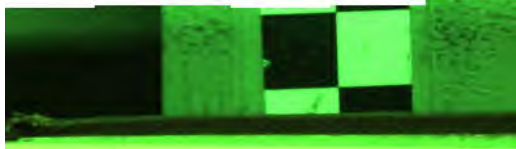
Self-reliance is a very important factor to cultivate in character building; and it can be taught to the child at school, and the seed there planted will grow, more or less, through life.

HOME OWNERSHIP

There is a desire in each person to want a home and this trait in character should be encouraged, as it has a direct influence on character building.

If one's character has been formed by an appreciation of the nine former subjects, it is needless to say that such person is a good citizen and appreciates the value of home ownership.

It is a subject that should have a niche in a Shaft raised to character building; and should be educationally impressed.



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There is no such thing as a capable and prosperous citizenship and advancing civilization that is not founded on prosperous and contented homes. In one and all the love of home, or desire for a home, is implanted. It is around the hearthstone, on the home porch, in the family sitting room and home environments that true happiness and contentment may be sought. Its associations are best to develop character, lofty aspirations and noble sentiments. Without it, one is like a ship without an anchor. And to be a home with the best influence, it should belong to those who occupy it.

The home owner is interested, builds for the future and improves and beautifies; the wife and children plant flowers and trees and take an interest in their development. It aids in broadening the minds of the sons and daughters and in cultivating in them initiative and constructive character.

The tenant and his family are not thus affected. Their interest in it is temporary. They let the property run down. They do not improve or beautify, grow sloven and indifferent and are not influenced to be initiative or constructive, thus weakening what might have been possible in the character of their children.

A nation of home owners is a strong nation; and a nation of tenants is a weak na-



tion. The rise or decline of civilization may be marked by the increase or decrease of home owners. The steady and continuous increase in the number of home owners means an advancing civilization! A decrease in home owners and a steady and continuous increase in the number of tenants, means a declining civilization! With the country populated with home owners, it means a sturdy, reliable citizenship! And as our first and best thoughts should be for the making of a grand civilization, we are interested in reducing the number of tenants and increasing the number of home owners! And this is a subject for teaching in character building.

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CHAPTER IV

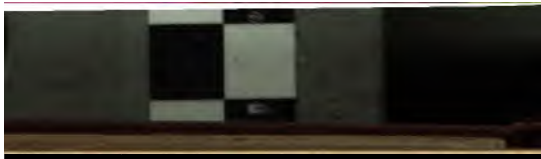
THE VALUE OF IT

IN reducing education teaching character building to a science, we are using ten subjects: The Common Good, wherein we act collectively; Habit; Prejudice; Vanity; Selfishness; a Cheerful Disposition; Honesty; Industry; Self-Reliance; and Home Ownership.

In producing a chemical for a beneficial purpose, certain elements are combined and the desired result is obtained. In making bread, certain ingredients are mixed and their mutual action on each other accomplishes the result. It is knowledge — truth ascertained.

A system of refining oil produces gasoline, and a machine built on scientific principles causes explosions of the gasoline, creating power, that is now running millions of automobiles and other machinery. This is knowledge — truth ascertained.

With a like accuracy, as in the making of a chemical, the bread and the gasoline power, a proper system for training the human mind will produce the character desired. The ten ingredients named, used in the mental composition, create the desired effect.

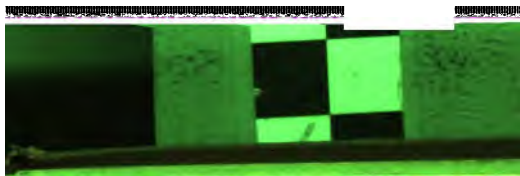


The same ingredients commonly used in making bread will not each time produce the best bread, but each time it will make bread that nourishes life. And in the training of the human mind, using the ten ingredients named, we will not each time get the best result, but each time it will be making character that nourishes civilization.

Teaching the elementary subjects taught in our schools, six subjects, is the science of letters. Teaching the ten subjects named, is the science of character building; and may be done in one-tenth the time consumed in teaching the six subjects. And the ten specific subjects taught will, as a whole, produce the desired result. Education in a general, haphazard way will not give the result desired. It generalizes too much and does not put in it the substance necessary.

As steel is made by the blending of several minerals till, more or less, it is a firm, unyielding substance, so the human mind when it absorbs the teaching of these ten subjects, will will to be, to do as the conclusions reached from these ten subjects prompt, and is more or less an unyielding character of the substance of which it is made.

And what is such a character made of? A desire to promote civilization. Understands the force of habit; shrinks from the



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danger of a bad habit in self-defense, as one would from a pitfall. Realizes the poison for evil or injury to oneself and to civilization there is in prejudice, vanity and covetousness. Cultivates a cheerful disposition which grows stronger and is fixed upon him or her by habit. Is honest, industrious and self-reliant, also fixed stronger day by day, by habit; and will be a home owner if so situated to use it. Such a person will be a good citizen, a desirable citizen. Such teaching, systematized, will be organization in an onward movement for the perfection of civilization. The result is obtained because specific subjects are taught which make character.

IT WILL AROUSE INTEREST

Such teaching will arouse interest. When interest is attained, education is easy and learning rapid. Interest aroused is a key that unlocks the mind; if the genius of developing it is possessed by a teacher, in any school, the pupils learn rapidly. Teaching character building is of itself an interesting subject in which the pupils can be more easily interested than in the school of letters.

In the teaching of each subject, the teaching carries with it a reason that appeals to the mind, something that is tangi-

ble, that one can take hold of, can grasp — mentally; that is logical and unanswerable. It promises and justifies the expectation of a reward, happiness, contentment, a prosperous condition, the advancement of civilization; with a reliable, well-founded hope, ultimately, of universal peace and happiness. With such an incentive, it can become a universally popular study.

And what may we reasonably expect?

It is said that one has a conscience, more or less developed in all, and that it is innate in one to wish to do good, though with character much corrupted; and this is true. Again, experience teaches that in all the nations of the world, people in great numbers have followed some form of religion; it is because it is inborn in mankind to wish to search for what is good. For the same reason, will not this cause, these teachings, successfully appeal to millions of people?

In reducing character building to a science, we put forward as one of its cardinal principles the Common Good — wherein we act, collectively, to produce a civilization; with a growing incentive to make it a good civilization, a better civilization, a perfect civilization — to emancipate mankind from Evil, and when one is assisting in this he is doing good. He is using the intelligence the Creator gave him to work out his salva-

tion and the salvation of the human race. It is a practical remedy that all can, more or less, grasp, and all can mentally kneel at its shrine and rise with a higher and nobler spirit.

WILL AID RELIGIOUS ORDERS

It will be welcomed by those teaching spiritual religion as materially aiding them. For if one is aiding to construct a happy temporary kingdom for mankind on this earth he is more fitted to enter the Kingdom of Heaven. If one does not possess the character that appreciates a perfected civilization here, how can he, when he lays down to die, expect to claim his fitness for a perfected Kingdom in the hereafter? Is it not a practical religion on which all can agree? And a preparatory school making possible the success of spiritual religion? Are not all organizations promoting spiritual religion now hampered and embarrassed by the Evil in human character? And will they not welcome a practical movement that will aid them in eliminating Evil from human character?

It will create good citizenship. Neighbors will respect each other more and each regard the other as having an equal right in the pursuit of life, health and happiness.

Each will have a concern for the new-



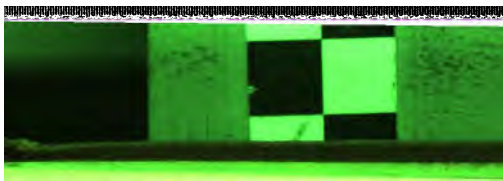
born, of their own and those of others, that the material to replenish the human race be advancing in moral, mental and physical character.

The young man tempted by voluptuous passion who has learned the ten lessons, will hesitate before tempting the young woman to do that which will destroy her peace of mind, happiness and contentment. His tendency will be to lift his hat to her and with courteous gallantry encourage her that she may become the loyal wife of someone and the mother of children who will add luster to a rising civilization. He will not seek to pull down, but will seek to lift up.

HAPPY MARRIAGES

Both the men and women, seeking mates in wedlock, will be instinctively guided by what is required in character to win admiration and produce happiness; and love and marriage will not be the offspring of frivolity, vanity, expediency and covetousness. Love will be of a character that binds them together in comradeship, union and harmony.

Husbands and wives will be industrious; the husband a good provider and the wife a good housekeeper, both indispensable to married happiness. Idleness, ostentation and false display will not tempt them be-



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cause they will know it leads to unhappiness and discontent. Their home will be one of simple life, of love and comfort, and one of the millions of units forming for the permanent establishment of a civilization.

Intemperance in the use of alcoholic liquid, and intemperance in character in all things will be brought more under subjection by character building. A knowledge of the force of habit will be a danger signal and a guide; and self-reliance will give control, growing stronger by inheritance and education.

HATRED AND ABUSE WILL DISAPPEAR

Religious prejudices and race hatred, now ever smouldering fires threatening destruction, will give way to an intelligent discussion and settlement of such questions through respectful and forceful reasons advanced, addressed to the intelligence of mankind. Abuse begets abuse and hatred begets hatred; and this maxim under character building will be appreciated and observed.

Vanity and false pride will begin disappearing and will finally disappear from human character. Foolishly cultivated desire for display and to attract attention will give way to wholesome bearing in manly and womanly appearance and traits of pleasing

character, that will be infinitely more admired.

Selfishness, covetousness, will be brought under control. One will see the evil of it, the vice of it. It will be replaced by an intelligent selfishness that sees wherein self is best benefited by promoting the best possible civilization.

Independence and self-respect, acquired by industrious and self-reliant habits, will result in a higher standard of happiness, comfort, peace of mind and contentment. The labor and cares of the world now borne by the few, will be borne by the many — till it will be a light load. Work will have become a pleasure and there will be time and desire to beautify the earth and make of it a paradise.— And crimes, suicides, poverty and all the attendant ills that now mark our civilization will be disappearing.

A NEW ERA

Under the influence of such an era, would it not be reasonable to expect that a hundred years from now, in passing through the country, one will find in every town and village and in picturesque places by the side of beautiful roads, elevated pedestals and on each, in bronze or marble or granite, commanding statues representing some expression in character building. On one, the



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word Industry, and a finely proportioned man with muscles glistening in shadow and sunshine. On another, Self-reliance, representing mental, moral and physical strength. On another, Home Ownership, a sturdy and manly man, at his feet sheaves of wheat and emblems of the home. On another, Matrimony, a man and woman in love and companionship, his right arm encircling her waist, the two looking into each other's eyes with all loyalty, confidence and trust. And on the faces of all, expressions of happiness and contentment.

And here and there, in city and by country roadsides, high on a pedestal, lying limp and dead upon its oval top, the life-size figures of three men, bearing upon their facial expression what they were in life; on one, Prejudice, the look of hatred; on another, Vanity, the foolish look of silly pride; and on another, Covetousness, the wrinkled and drawn face of greed. And on the smooth surface of the side of the pedestal in raised letters these words: "After creating untold suffering and misery for centuries, they died and departed from this world in the 20th century."

And this statuary representing the living virtues and the dead vices, will be educational object lessons, perpetuating the virtues and sealing in death the vices.



And these lessons in character building will be erected by men and women who have found an incentive in a holier ambition, than was once inspired by the love of vainglory and the unlimited accumulation of wealth.

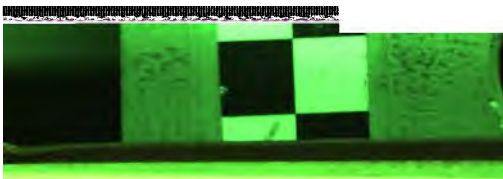
INSERTED next is the copy for a little school booklet, that the Author suggests for use in the schools for teaching character building.



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PREFACE

How this booklet may be best taught, as learned by experience, may be later imparted to teachers in a printed circular. It will be seen, however, that one way is provided for now in each lesson, requiring less than five minutes each morning when the school assembles. Another way suggested is to have the pupils write essays on the different subjects. This will cause each to read the booklet to prepare for writing an essay, and writing the essay will serve to impress the subject on the mind. Each pupil old enough to make the responses should have a booklet and be told to show it to the parents, that they, too, may see what is being taught. When first preparing the school to use each response, the text of the chapter should be read aloud. Use only one response each morning and continue using that one each morning till the school is fairly familiar with it before passing to the next one.





CHAPTER I

THE COMMON GOOD

Man serves himself best by promoting the Common Good.

A civilization is necessary for the peace and contentment of the people.

The better the civilization, the easier it will be for each and all to be prosperous and happy.

The worse the civilization, the harder it is for each and



THOSE SUPPORTING
THE COMMON GOOD
ARE BUILDING THE
TEMPLE OF CIVILIZATION.



THOSE WHO ARE
PLUCKING THE GOV-
ERNMENT AND THE
COMMON GOOD, ARE
TEARING OUT THE
PILLARS FROM UN-
DER THE TEMPLE OF
CIVILIZATION.

all to be prosperous and happy.

The true purpose of civilization is the advancement of the human race.

Those who promote the common good are building the temple of civilization.

And those who do not help to promote the common good, but neglect it or try to pluck it, are tearing out the pillars that support the temple of civilization.



RESPONSE

A morning exercise when the school assembles.

Teacher, when ready to bring the school to order, gives one stroke of the tap bell on a table on the platform, on the sounding of which, the pupils will be seated and give the teacher their attention. Waiting until all are seated and quiet obtained, the teacher will tap the bell a second time, and the pupils will all rise.

Teacher, addressing the school: *How does man serve himself best?*

Pupils, all responding at the same time: *Man serves himself best by promoting the Common Good.*

Teacher taps the bell.

Pupils take their seats and the regular routine of the school day begins.

CHAPTER II

HABIT

What one gets in the habit of doing, becomes second nature.

If one is in the habit of doing right, it will become easier, day by day, to do right.

If one is in the habit of doing wrong, it will become easier, day by day, to do wrong.

If one is in the habit of being neat and clean, it will become second nature to be so.

If one is in the habit of being polite, it will become natural to be polite.

If one is in the habit of telling the truth, it will become natural and easy to tell the truth.

If one is in the habit of telling falsehoods, the habit of doing so will grow, till a lie will often be told where the truth would answer the purpose much better.



BY HABIT HE IS POLITE

"Habit is a cable; we weave a thread each till it becomes so strong we cannot break



RESPONSE

For morning exercise when the school begins.

Teacher will give one tap of the bell as before, for all to take their seats, waiting patiently till they have done so. Then the second tap for all to rise. Then:

Teacher: *What effect has habit on human character?*

Pupils, all answering together: *Habit is a cable; we weave a thread each day till it becomes so strong we cannot break it.*

Teacher taps the bell, all are seated and the day's work begins.

Teacher will practice the pupils on all responses till later on in the session, when a question is put, it will be answered readily.

CHAPTER III

PREJUDICE

Prejudice injures the person who nurses it in his breast more than it does the person against whom it is directed.

One should be slow in permitting prejudice to arise in the mind.

If you think one is seeking to offend you or to injure you, and conclude finally that such is the case, do not let prejudice ferment in your mind.

If necessary, defend yourself.



PREJUDICE

Observe the character of such person as one who is unfortunate — an object of curiosity — something to be let alone.

One who is quick to take offense, who is quick to think someone is trying to impose upon him, is lacking in breadth of character, and will lose sleep over imaginary wrongs.

If you would be contented and happy, form an intelligent opinion of others without prejudice or hatred.

RESPONSE

For morning exercise.

Use the bell, as before stated, to seat the pupils or to bring them to silence and attention if already seated. And then a second bell to rise. Teacher should see that they stand erect, shoulders back and breasts out. Pupils will appreciate such physical training. Then:

Teacher: *What effect has prejudice on one's character?*

Pupils: *Prejudice injures the person who nurses it in his breast more than it does the person against whom it is directed.*

A tap of the bell seats the pupils and the day's lessons begin.



CHAPTER IV

VANITY

Vanity is to be foolishly proud of oneself. It manifests itself in one's manners, bearing, dress and conversation, and if cultivated, becomes a stumbling block to true success.

One should have self-respect, be clean and dress well, self-poised and strong of confidence, but not vain.

One of healthy mind will dress comfortably and have clothing that fits well and becomingly. The vain person — one light of mind — will wear useless ornaments and frequently dress uncomfortable in a self-conceited display.



VANITY.

A vain person is weak morally and may be tempted to commit crime. One may be lead by vanity to want to be President or Congressman. But such person does not want it that he may assist in promoting the Common Good, but wants it from motives of vainglory or self-advancement. Vanity is a weakness, preventing the perfection of human character.



RESPONSE

For morning exercise.

Using the bell as before to secure method, harmony and discipline.

Teacher: *What effect has vanity on human character?*

Pupils: *Vanity is a weakness, preventing the perfection of human character.*

A tap of the bell and all are seated.



CHAPTER V

SELFISHNESS

Selfishness is a love of self with a desire to have, to possess, regardless of the rights or happiness of others.

Vanity is a false pride — to have a foolish love for oneself. Selfishness is a greedy love for oneself or one's offspring.

Selfishness is one of the causes of war.

A selfish person is lacking in love and respect for the Common Good.



Individual selfishness put into laws will in time destroy a republic, and is the mother of despotism.

Selfishness — unchecked — may be said to be a consuming fire that burns out and destroys all that is pure and noble in one's character.

If you find that you have a selfish nature, do all you can to remove it from your disposition, and by trying, in time you will succeed.



RESPONSE

For morning exercise.

Teacher: *What influence has selfishness on human character?*

Pupils: *Selfishness, unchecked, is a consuming fire that burns out and destroys all that is pure and noble in human character.*



CHAPTER VI

A CHEERFUL DISPOSITION

If you would be happy, cultivate a cheerful disposition.

A cheerful disposition will make one more popular with others.



▲ CHEERFUL DISPOSITION.

A fault-finding disposition will make one unpopular.

With a cheerful disposition, one is more apt to succeed in life.

A cheerful disposition imparts happiness to oneself and to others.

A cheerful disposition is the sunshine of life!



RESPONSE

For morning exercise.

Teacher: *What is to be gained by having a cheerful disposition?*

Pupils: *With a cheerful disposition, one is more apt to be happy and to succeed in life.*



CHAPTER VII

HONESTY

If you would be content and have peace of mind, be honest.

A dishonest man is looking over his shoulder, as it were, to see what is going to hit him.



HE IS LOOKING OVER
HIS SHOULDER TO
SEE WHAT IS GOING
TO HIT HIM.

If a man is honest, it will tend to give the face a pleasant appearance and to the person a manly bearing.

In a woman, her expression will be more attractive and her manners more pleasant.

Take only that which is yours and accord to others that which is theirs — and do not resort to selfish reasoning to quiet a conscience that will be bruised and discontented by such treatment.



RESPONSE

Teacher: *Why is it best for one to be honest?*

Pupils: *Because it assists one in having peace of mind and tends to bring contentment and happiness.*



CHAPTER VIII

INDUSTRY

To be happy one should be industrious. An idle person cannot be happy; one who is industrious may be.

Idleness is the Devil's workshop. Industry, properly directed, tends to a happy state of mind and contentment.



INDUSTRY.

The lazy man tries to make a living without work. This causes him to lose respect for the rights of others.

He wants someone else to support him, and that is dishonest.

An idle woman is usually a gossip. Her mind not being attracted by useful work, she busies herself with her neighbor's affairs, causing trouble for others.

Idleness weakens the mind and softens the body. Industry brings with it a stronger mind and a stronger body.

When one gets in the habit of being industrious, it becomes a pleasure to be so.

RESPONSE

Teacher: *What effect has idleness or industry on one's happiness?*

Pupils: *An idle person cannot be happy.
One who is industrious may be.*



CHAPTER IX

SELF-RELIANCE

If you would succeed, be self-reliant. It strengthens one to fall into the habit of relying on oneself.

If you would be manly and noble, be self-reliant and carry your part of the responsibilities of life. By doing so you will have respect for yourself — which will tend to make you more manly, or womanly, as the case may be.

If you impose on someone to provide for himself and you, too, you will make for yourself a poor character.



**HIS FATHER LEFT
HIM \$100,000 AND
IT TOOK AWAY HIS
SELF-RELIANCE.**



**HE HAS HONESTY,
INDUSTRY AND
SELF-RELIANCE.**

Such a person is a parasite.

It is better for one to inherit a character for honesty, industry and self-reliance than to inherit a fortune in money. The former will be a foundation upon which to build, while the latter may be lost or dissipated.

Self-reliance makes one stronger, physically, mentally and morally.

RESPONSE

Teacher: *What effect has self-reliance on one's character?*

Pupils: *Self-reliance makes one stronger physically, mentally and morally.*

CHAPTER X

HOME OWNERSHIP

The love of home is implanted in all people.
To be happy and contented, it is necessary to have a home.

To be a home, it wants to belong to one or to one's parents.

Home ownership encourages industry, better houses, better crops, better fences and the planting of flowers.

A tenant lacks encouragement and does not plan or build for the future. The tendency is for him to become less industrious and not so good a citizen.



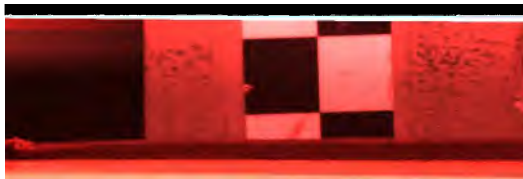
A nation of home owners is a strong nation.
A nation of tenants is a weak nation.

The rise or decline of civilization may be marked by the increase or decrease in home ownership.

RESPONSE

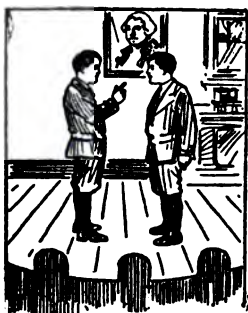
Teacher: *What effect has home ownership on civilization?*

Pupils: *The rise or decline of civilization may be marked by the increase or decrease in home ownership.*



A DIALOGUE

FOR USE AT SCHOOL EXHIBITIONS



Two Characters —
John and Dick. John on
right side of stage, as it
faces the audience, and
Dick on left side.

John: Dick, I belong
to an Order.

Dick: An Order?
To what Order do you be-
long, John?

John: To the Order
of Civilization.

Dick: Has it a grip, signs and a password?

John: A grip? No! Except the grip of a
manly man. As for signs and passwords, if one
belongs to the Order, it may be known by his
deportment and the answers he may make to
questions asked.

*Dick silent. John turns, folds arms, walks
to corner of stage. Speaking to the audience,
says:* I will try him and see if he belongs to
this Order. *Walking back, facing Dick, says,
speaking slowly:*

How may man serve himself best?

Dick: Man serves himself best by promot-
ing the Common Good.

John: But may not a man ignore the Com-
mon Good and gain great riches?

Dick: One does not gain great riches who loses character, his good conscience, and his peace of mind.

John: *Folds arms, walks away. To the audience says:* He speaks well, I will try him further. *Walks back, addressing Dick.*

But one is not prepared to serve himself best or promote the Common Good who has not attributes of character that thus forefend him. What say you to this question: What effect has Habit on human character?

Dick: Habit—habit (*thinking*) is a cable; we weave a thread each day till it becomes so strong we cannot break it. If one does what is right, it becomes easier day by day to do what is right. If one does what is wrong, it becomes easier day by day to do what is wrong. Thus, habit may become a cable, till it is so strong we cannot break it.

John: *Walks away, face to audience, says:* He speaks a wisdom that even a youth can grasp. I will try him again. *Walks back, facing Dick, says:*

Tell me — what think you of prejudice — its effect on man-making.

Dick: Prejudice is a weakness in one, and injures the person who nurses it in his breast more than it does the person against whom it is directed.

John: Yes. It causes loss of sleep and illy distempers the brain in which it curdles. Vanity? What say you of vanity?



Dick: Vanity is a weakness, preventing the perfection of human character.

John: *Aside to the audience.* He answers well. Now to the greater test. *Turning again, he faces Dick:*

Selfishness. Self-ish-ness. What think you on this subject?

Dick: Selfishness? That selfishness which ignores the common good? Which places a penny before the eye and obscures the light of the sun? Is it of that you would have me speak?

John: Yea, speak on.

Dick: It has bathed the world in tears and blood. Selfishness, unchecked, is a consuming fire that burns out and destroys all that is pure and noble in human character.

John: Dick, you have stood the test. Right gladly do I take your hand. *Stepping forward and offering his hand.*

Dick: *Holding up a hand and waving John off.* It is now my turn to ask questions. *Folds his arms, walks to and fro on the stage for a moment, with head down, as if thinking deeply; then facing John:* You have spoken of the evil forces in human character — prejudice, vanity and covetousness. But what of the positive forces? You have named material that should not be used in construction. But what of the constructive material? I am now going to put questions to you. What affect on one's character has one's disposition?

John: If you would be happy and success-

ful, cultivate a cheerful disposition. It is essential in molding a proper character.

Dick: With left elbow in right hand and left hand to chin, aside to audience: He has answered right. To John:

And what of honesty?

John: Be honest if you would have peace of mind. The dishonest man is looking over his shoulder to see what is going to hit him. Looking first over his left then his right shoulder.

Dick: Twice you have answered right. A third question is this: What of industry and its relation to human happiness?

John: To be happy, it is necessary to be industrious. Idleness breeds discontent. It is the devil's workshop. Industry, properly directed, gets one interested in his vocation, tending to a happy state of mind and contentment.

Dick: To the audience. Three times he has answered as he should have answered. I am keeping count. Counting on his fingers: A cheerful disposition, honesty and industry. Now, there is a fourth I would put. Turning and facing John:

In character building, what importance do you give to self-reliance?

John: Self-reliance makes one stronger physically, mentally and morally. Shoulders back as if conscious of his self-reliant strength, speaking slowly, with right hand extended, showing palm to audience. All honest per-



sons hate an almstaker — one who would live on the industry of another.

Dick: In thoughtful mood, walks to corner of stage, and facing audience, says: Again he has answered right. He questions well and he answers well. I will put a final test to him. Turning, he walks back and faces John: Tell me, sir, what relation has Home Ownership to Civilization?

John: Home ownership encourages industry, better houses, better crops, better fences and the planting of flowers. A tenant lacks encouragement and does not plan or build for the future. A nation of home owners is a strong nation! A nation of tenants is a weak nation! The rise or decline of civilization may be marked by the increase or decrease in home ownership! An increasing number of home owners means a rising civilization!

Dick: Now, sir, I am ready to accept your hand, and readily do I recognize that you are a member of the Order of Civilization, the true purpose of which is the advancement of the human race. Extending his hand to John, they cordially shake hands. Dick with right arm over John's shoulder, and John with left arm on Dick's back, advancing to the front of the stage, say in unison, John with right hand and index finger extended: The true purpose of civilization is the advancement of the human race!!!

RELATING TO THE BOOKLET

It will be observed that time taken in the schoolroom, by using the foregoing booklet, is not more than five minutes each morning. There can, therefore, be no objection from the standpoint of time. It should, however, be done deliberately and impressively, not hurriedly. The teacher can aid in this by walking down the aisle, seeing to it that all are standing in straight rows, lining them up, heads up and shoulders back, before putting the question and receiving the response that is to drive home in their minds an impression that is to be lasting.

An elementary truth is easily taught. It is moving along the line of least resistance and aids in its teaching itself.

One of the greatest benefits, no doubt, will come from essays written by the pupils on the subjects.

I think care should be taken in not over-teaching. There is a slight sensitiveness in one if the impression is made that a lecture on character is personal and intended as a rebuke to one. Pupils are brighter than the average person will give them credit for being, and in their youth, their hearts and sympathies will quickly distinguish between right and wrong. They will, as a rule, enjoy character teaching where it is done with a pleasant system, but for the teacher to harp on it or nag at it, might create prejudice.



CHAPTER V

WHEREIN WE ACT COLLECTIVELY

IT is again important to refer to wherein the citizens acting collectively try to set up a civilization and the effect character building has thereon.

In the collective effort to begin and improve a civilization, rules are established called "laws";—that provide for money, roads, schools and many other necessary things, among them a system of revenue, commonly known as taxes, for money to pay the expense required to do these things; and men are elected or appointed to fill the offices who are relied on to enact needed laws and to perform the official duties.

The power, collectively, to elect officers and do the things intended for the general good in the republic of the United States, is divided between towns, townships, counties, states and the nation. Each is given power to levy taxes and make roads and to the nation, only, is given the power to make money. Many other things are given each to do. The law making power, to establish rules of action, is given, mainly, to the states and the nation, vested in a body of men, in the states, known as The Legislature; and in the nation in a body of men

known as The Congress; and a separate set of executive officers is provided for to look after the business of each division of the government and to enforce the rules of action established.

The division of government into so many parts is to give local self-government and bring it closer to the people; and this, probably, in a general sense, cannot be improved upon. This form of government was the result of experience as people groped and felt their way up and freed themselves from tyranny where a few men, imbued by selfishness, ruled the people, dividing the land among the few, and, in many ways, lessening the opportunity of the people to acquire homes, comfort, contentment and happiness.

Having secured a popular form of government, where the people should be interested, generally, and feel responsible, naturally, the character of the people affects the outcome. If conducted wisely and efficiently, its beneficial results are practically unlimited; but if conducted ignorantly and corruptly, it falls into confusion and results disastrously.

In going about it, the people having, more or less, an imperfect idea as to what would be best, and selfish interests conflicting with disinterested motives, it has re-



THE REMEDY

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sulted, with all popular forms of government, in two or more organizations among the people known as political parties, each giving itself a name, each naming its candidates for the offices and each advancing its views as to what it thinks best to do, expressed in a printed statement of principles that is circulated among the people.

THE CONVENTION SYSTEM

Each political party adopted the method of first holding township conventions to which those believing in its policies were invited and at which men were named as its proposed township officers, or candidates of that party for the people to vote on at the general election; and, selected delegates to a county convention of its party, where, in like manner, by a majority vote of the delegates assembled in county convention, names were submitted to the people to fill the county offices; and the county convention selected delegates to attend its party's state convention, where, in like manner, as in township and county, its party's choice was made for men to fill the state offices; and the state convention, in turn selected delegates to a national convention, that in turn, submitted to the people its party's choice for such national officers as were to be selected by the people. In legislative

and congressional districts the same process named the candidates of each political party and the congressional conventions appointed delegates, also, to its party's national convention. So, when the general election came, the people, by a majority or plurality vote, decided which party's principles they preferred and who should be their officers and law makers; they selecting from the names submitted by the two or more political parties.

The result of this method was that the people did not take a general interest in attending the township conventions, naming proper candidates and selecting delegates to the county convention. And, in time, in the main, only those attended conventions who had a selfish interest to be served by the offices to be filled or the platform of principles to be adopted.

It resulted in cultivating a set of office seekers who saw how the indifference of the people enabled them to manipulate the conventions. Cliques and combinations of office seekers wanting the many offices and selfish interests, influenced the appointment of delegates. This practice became general where a political party was in the majority or when it had reasonable hopes of being so. Beginning with the township conventions that would name delegates to the county



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conventions, those seeking county offices would have some one looking after each township convention, the indifference of the people being well known to them. Usually not to exceed a dozen men would meet in the township, most of whom had come influenced to do so by candidates or agents of candidates for the county offices, and where a larger number attended it was the friends of rival candidates, each induced to come as a personal favor to a candidate or as a personal favor extended to one of the candidate's friends.

And the selection of delegates by the county conventions and so on, in turn, by the other conventions, in all the parties that had a reasonable chance of winning at the election, the same influences were at work in naming the candidates that, if elected, filled the offices, both legislative and executive.

And in time, through the convention system, selfish influences predominated, resulting in laws to promote selfish purposes, attended with great extravagance and increased tax levies and appropriations, and unskilled, unwise and often corrupt management of the public business. Thus, a collective effort to promote civilization met with a serious hindrance in the characters of men, aided and made possible by a general lack of appreciation on the part of the

people as to how a civilization is effected, made or unmade, by the rules of action established for it and the character of the men placed in charge.

The convention system came to be regarded as a failure on account of the lack of interest of the people and the selfish character of those who used it for their personal advantage. The conventions, instead of selecting men solely for their fitness for the offices to be filled, and in legislative and congressional conventions, instead of selecting able and honest men who were making a study of the science of government as affecting civilization, selected, as a rule, men for whom the delegates were voting as a personal favor and who, if elected, represented a vain desire for self-promotion, or a selfish interest in some form.

PRIMARY ELECTIONS

A counter influence lead by broad-minded men, had contended against selfish influences in political party organization, pointing out its effect; and finally a law has been adopted by the people in many states taking away from conventions the nomination of candidates, and adopting in its place, a system by which the voters in each party, vote directly on the names submitted to them for their choice, with the free right for



anyone's name to be thus submitted. This is known as a party primary election — the primary elections taking the place of conventions. In most of these primary laws, a majority choice is not required, only a plurality, as between three or more candidates for one office, giving the nomination to the one receiving the most votes, though not a majority of all the votes cast. However, in some states a method is provided for whereby a majority preference is made practical as among numerous names submitted for the same office at one primary election.

The object of primary elections to nominate the candidates for the various political parties, was to try to escape the influences of selfishness in human character that had made the convention system a failure, and to try to overcome the indifference of the people.

It has made the method of selecting the candidates of the various political parties more cumbersome and expensive, both to the people, who pay the taxes, and to the candidates and those promoting the candidates of their choice. But this would not be a serious objection if it resulted in allaying prejudices and freeing the result from selfish influences.

This method, however, has resulted in

the confusion of many men announcing their own candidacies before the primary, and also in bringing to the front the same class of men who exerted a selfish influence on the conventions; and, personally and through runners and agents, bringing to the primary elections in each township and precinct as many as possible who will vote for them through some selfish motive or as a personal favor, the same method they used in controlling the township conventions. The primary election has awakened more interest among the people as to what the public welfare has to do with the personal welfare; but evil character is there, not always, but in the main, predominating as in the convention system. The people do not take a sufficient interest for a number of them to get together to unselfishly and wisely promote the candidacy of men to vote for at the party primary, but in their indifference, leave it a choice between the men who are advancing their own candidacies.

Under the primary election system it has now become a common practice with many candidates to corrupt the elective franchise by the use of money to buy the influence and active support of one or more men in each precinct to increase their votes. And the practice is indulged of candidates using abuse of their opponents and falsehoods re-

garding them, aided in this by their interested supporters, till a man of character who would make a good officer shrinks from becoming a candidate. Thus we see that whatever method is adopted to select the candidates of political parties, the question of character is the vital question.

In a *convention* of able and unselfish men, representing the men at home of this class who have selected them, having in view, solely, the adoption of principles leading to a better civilization, and the selection of candidates fitted to fill the offices, meeting in a room where they can confer and discuss the principles and the fitness and availability of men suggested for candidates, uninfluenced by sordid or selfish motives, a better selection would, no doubt, be made than by the *primary system* where it is not practical for all the voters of each party to get together and advise, confer and act with deliberation, but the convention system, as has been found, *is not practical* until the characters of the people have been remolded or a new generation of men are on the scene of action possessing the desired character — and to secure that, we must rely on an educational method.

THE ELECTIONS

The necessity of character building is again emphasized when it comes to the gen-

eral election for the voters to choose between the candidates that are presented to them by the different political organizations. Here the same confusion exists and the same influences are at work, where the contest is reasonably close, as in the convention and primary systems. The people can only vote, choose, as between the candidates that have been previously selected by conventions or by party primary elections.

Here and there we find a conscientious statesman through oral and printed speeches advocating the success of a party and its candidates, hoping for an onward, though slow progress of the people; and many good and unselfish citizens supporting one party or another, likewise trying to secure progress; but underlying the whole effort is the polluted source of party's principles and the selection of their candidates; and the same selfish influences as in the conventions and in the primaries are now brought to bear on the result of the general election, especially where the contest is close or the parties about evenly divided.

Abuse is used and prejudices are aroused, selfish instincts are appealed to and corrupt practices are resorted to to secure votes; especially is the latter true in county, state or nation where the contest is supposed to be close. In Adams County,

Ohio, under indictment, recently about one thousand men plead guilty and confessed to selling their votes. In a county in Virginia a similar condition became known; and the press, the other day, reports eleven hundred indictments in Pike County, Kentucky, for buying and selling votes. And what is true in Ohio and Virginia and Kentucky may be said, more or less, of conditions elsewhere.

Politics has been so corrupted by evil characters that a percentage of the people have lost confidence in a favorable result being obtained; and many of them, having no confidence in better conditions prevailing, are willing to sell their influence and votes as between opposing candidates to relieve their temporary wants; made more numerous by mismanagement of the government and by selfishness and covetousness that are depriving them of the opportunity for independent citizenship.

Naturally, all this has resulted in the election of officers, including members of the state legislatures and congress, who, as a rule, are not statesmen but men prompted by vainglory and selfish motives, and who have no proper conception of how to promote a better civilization.

Thus, through vanity and selfishness and a lack of positive forces in human character, the attempt by collective effort to

build wisely is being corrupted and brought into confusion and to failure, with disastrous results impending and threatened disintegration of our civilization.

THE ONE FIRST REMEDY

There is but one remedy underlying it all and that is character building; and that remedy is educational. The fault is world-wide and the remedy needed is world-wide.

So great has become the confusion and the dread of what is to follow, new political parties are forming, with honest motives and intentions, which, in the very nature of things, will crumble and become corrupted by the same influences that are destroying the usefulness of the older political parties. There is no hope of collective effort establishing a better civilization till an improvement is made in the character of the people; and, a majority of them realize that we are dependent on unselfish, intelligent, collective effort to establish a better civilization—and present conditions emphasize the imperative need of character building among the people generally.

Thus it will be seen that wherein we act collectively to promote a civilization, the first of the ten subjects in character, the Common Good, must be understood and appreciated.

It is first important that we well understand that the growth of our civilization and the happiness of mankind depend on the intelligent and unselfish handling of the collective function. That those voting at a convention, or a primary, or an election, should have in view the promotion of those principles that will make a better civilization; and the selection of men to fill the offices who are capable, and who have a knowledge of and appreciation of the importance of their duties as related to the common good,—and this is a subject of education.

At conventions, in primaries and at elections, is no place for the man seeking office who aspires to vainglory, or who is prompted by other than a worthy ambition. He should be a man who understands character building, is familiar with each subject that makes character, has given evidence by words and acts that he sincerely desires to promote the *common good*; and realizes that the making of a better civilization depends upon the efficiency, intelligence and unselfish action of public officers from the township road overseer to the highest officer in the nation. In asking the people for an office, or applying to an appointing power, where the office is thus conferred, one should feel that he fills these re-

quirements and when he does so feel, he should be willing to assist and to initiate his candidacy. And the people, one and in groups, should be interested in seeking out and initiating the candidacy of men who fill this standard,—and this is a matter of education.

Education, properly applied, is the most powerful influence in the world. As the hand can reach out, take hold of and mold putty, so can education, beginning early, directed right, in a sense, in a way, mold character. And in time it will overcome the tendency to go wrong acquired by heredity. The underlying, basic prompting is the conscience and *it* seeks to go right. It is in the power of the human race, by education, to free itself from Evil.

The work of character building should begin at once, systematically, vigorously and universally. It will not do to wait—to put off the day of applying the remedy. Delay is dangerous! To defer too long will bring us to the dead line! And when across that, it will be too late! We stand in the presence of imminent danger and every instinct of heroism appeals to us to act, and to act at once!

A storm is threatening, compared with which the European and Asiatic wars, and the anarchy in Mexico, is but a prelude!

The indifference that preceded the present cataclysm is but similar to the threatened indifference to precede a World's tragedy! An educational revolution coming quick and swift cannot come too soon! Each good citizen can be a leader! And each school-teacher, even into the remotest fastnesses of the mountains, the home of the log school-house, can be a hero!

CHAPTER VI

TWENTY YEARS HENCE

Suppose education for character building has been generally applied and made universally popular, in connection with the chastisement the people are receiving for having lost their way, would not the following appearing in current literature twenty years from now be practical and reasonable?

IT is now the year 1935, and as the delegates from all the nations in the world are assembling in convention in the room of the House of Representatives at Washington, in the United States, to discuss the progress of the world's civilization, a retrospective view of the events leading up to this day will ever have a living interest that time will not dim and no events of the future can efface.

It is a span of twenty years between the conditions that were and the conditions that are. At the further end of this bridge of time were chaos, character demoralized, unhappiness and discontent — co-extensive with the boundaries of the world; a black pall of smoke hung over the continent across

the seas, where the people of more than one-half of the inhabitable globe were in sanguinary conflict, killing each other and destroying the works of man that had been centuries in the making.—And at this end of the bridge of time, peace on earth that has come to stay and civilization crowding to the front by rapid strides that promises the fulfillment of man's utmost hope.

At the close of the great war, in the world's convention that met at The Hague, the cause of war and man's disputes and quarrels were analyzed. Man's purpose here on earth; his aim, the crowning of a great civilization; the object, peace, prosperity, happiness and contentment of the people, not the people of one nation but of all nations; the victories of peace, greater than the victories of war; were the sentiments that inspired and moved the members of that great world's assembly. And out of it came the *magna charta*, that enunciated a rule of action for nations. In the agreement there signed, were the following principles and binding rules of action, accepted by all the nations:

1. To get ready for war is to encourage war. To train men to kill men is to educate in them the desire to do that which they are trained to do. However, until by character training, which we recommend

be instituted, vigorously, in all the nations, to the end that false pride, race hatred, prejudices and covetousness be, in the main, eliminated from the character of the people and the positive forces for good in human character have been improved and cultivated, we recognize the necessity of a restraining force to check the selfish, protect the weak and establish justice among nations.

2. We agree that all the nations of the world shall disarm, except to provide a joint naval force, hereinafter provided for, and each a standing army for police duty within its own border; which standing army shall not exceed in number one-tenth of one per cent of the population of each nation, but which may be increased on cause shown, temporarily, with the consent of the International Court of Justice hereinafter provided for; and each nation agrees not to train or maintain a reserve army, and, except men for what is commonly known as a civil police force, no one shall be trained for armed duty except as herein provided for.

3. A mutual naval force shall be maintained by the nations to this agreement, which shall consist of the type of vessels known as "cruisers," or of less tonnage and expense; to which joint navy, nations having a population of seventy-five millions or more are to contribute ten such vessels; 50

million to 75 million, five such vessels; 25 million to 50 million, three such vessels; and less than 25 million inhabitants, one such vessel. Vessels of like kind, to have like armament, and each manned by a crew equal in number and an equal number of marines. This joint navy shall be in command of a commodore or admiral, to be appointed, annually, by the International Court of Justice; and its duties shall be to preserve international peace, enforce the policy of the International Court of Justice and be under its direction. In addition to the foregoing, each nation may build and maintain, to be under its own direction, not to exceed one armed vessel for each 100 miles of sea coast front, for police duty as against smugglers or other criminal violators of its national laws, but no such vessel shall be built at an expense in excess of \$100,000; and all other war vessels now in existence shall be disarmed, dismantled and destroyed as ships of war.

4. Each nation agrees not to maintain factories or shipyards within its territory, or permit the same to be maintained, to manufacture guns or other implements or munitions of war, or war vessels, of a total capacity, respectively, in excess of the requirements herein; and the International Court of Justice will appoint inspectors to see that this requirement is observed, such inspectors to be of a different nationality to

that of the nation inspected. And in this and other matters pertaining to international peace and the integrity of this agreement, the International Court of Justice will enforce the same.

5. An International Court of Justice is herewith provided for, to consist, from nations having a population of 75 million or more, five members; 50 to 75 million, three members; 25 to 50 million, two members; and less than 25 million population, one member; to be appointed by each nation every four years in such manner as its constituted authority may direct, with power to recall and to fill vacancies. The International Court of Justice shall have power to establish its own parliamentary rules and a code of procedure for all matters before it; and will annually appoint the commodore or admiral in command of the international fleet. No such officer shall succeed himself, and his successor shall be a citizen of another nation. It will meet, first, at The Hague, in Holland, within thirty days after the ratification of this agreement by nations representing two-thirds of the population of the world, and annually change its place of meeting, not remaining in session two consecutive years in any one nation; and, excepting reasonable adjournments, shall remain in continuous session. It will settle all disputes between nations and its judgment will be

final, except by its own judgment on rehearing. Its naval force will execute its judgments, and if additional armed force is necessary, it will appoint a commander-in-chief and call upon one or more nations for armed land forces to compel obedience to its decisions. It will fix the number and class of all implements of war used by the standing armies of nations, proportionate in number used to the proportion of armed men hereinbefore provided for.

6. However, the International Court of Justice will observe and be bound by the following principles and limitations: (A) To each nation will be left, solely, the responsibility and authority for its internal policy, except as to its armed force provided for herein, and the International Court of Justice will have nothing whatever to do therewith; but in case of rebellion or revolutionary factions in any nation, or a question as to where, or in whom the sovereign power of a nation is vested, on request of either faction, or on its own motion, the Court may appoint one or more peace commissioners to investigate the cause of the disturbance and to try to bring about a reconciliation. (B) When a citizen of one nation gets in personal or property trouble in another nation, he is subject, solely, to the laws of that nation in which he has placed his person and property, and aside from the friendly interven-

tion of the diplomatic agents of his home nation and friendly interests of others, there will be no remedy for assumed injuries unless it be presented to the Court by the nation feeling aggrieved, and only then where it is an aggravated case. (C) It is recommended that land titles, in each nation, be confined to its own citizens, native and naturalized, and that people of one nation not intending to change their allegiance, do not attempt to establish their homes or business in another nation, except for temporary purposes — this with a view to harmony among the citizens of each nation ; but visiting and touring is encouraged that the people of each nation may see and study the progress being made in civilization by the people of other nations. (D) The debt of a nation and of any of its people to another nation, or to the people of any other nation, will not warrant or authorize the seizure of custom houses of the debtor nation or any forcible method of collection except through the courts of the debtor nation and in conformity to its laws, except as hereinafter provided. It is not intended that the independence and integrity of a nation is to be threatened or destroyed by reason of debt. A national debt is a debt of honor except as it may be collected through its sovereign, constituted authority. (E) Each nation as it now exists, is to be held inviolate and protected in



its territorial integrity, except as it may be changed by the people within the respective boundaries; boundary line disputes will be a matter for settlement by the International Court of Justice. No act or decree of the International Court of Justice shall work to destroy the sovereignty of a nation as the supreme power within its boundaries. (F) In case of rebellion or revolution within a nation, or other good cause shown, the International Court of Justice, upon application made, may permit such nation to temporarily increase its army for such purpose only. With these limitations, all other powers to enforce peace and settle international disputes are within the jurisdiction of the International Court of Justice.

7. No nation shall invade another nation with armed force, except on demand and by authority of the International Court of Justice to enforce its decrees, and if it do so without such authority, the International Court of Justice will immediately summons the armed force of all other nations, or as many of them as may be necessary, to summarily repel and drive back the armed force of such nation into its own territory, before hearing or determining any questions arising thereoutof.

8. When the International Court of Justice has awarded judgment against a nation, in a case for settlement before it, and has fixed an amount in money for it to

pay as a penalty or indemnity, it will, if necessary, to enforce payment, seize the custom houses of such nation, or use such other forcible means as may be necessary to collect the same. And when it is deemed necessary to maintain order and peace, it may establish an armed border patrol between two or more nations.

9. Each nation will pay the personal expense of its member or members of the International Court of Justice; and each nation will pay its pro rata part of the expense incurred in common.

10. This agreement to be in force upon its ratification by nations representing two-thirds of the population of the world.

Within twelve months from the time the agreement was signed by the members of the convention, all the nations had ratified it, except three, that later hastened to do so. The clause guaranteeing the territorial integrity of each nation as against the aggression of other nations was one of its most popular clauses.

Thus was a movement started that was to grow stronger, year by year, relieving an anxiety in each nation that had theretofore made necessary an enormous burthen in maintaining a military force to meet an anticipated force from without, a system that made certain ultimate hostile encounter.

Henceforward, the ambitions of men were to be along the lines of peace; the study and advancement of mankind, in which nations might vie with each other; and the promotion of great races of people, vying, too, with each other in the solution of the problems of civilization. This was the new current of thought, of events and progressive spirit, in which selfish and sordid ambitions sank like lead sinkers, disappearing beneath the surface.

And how has this new movement fared here in the United States?

Character building was soon being universally taught. A new Congress that met March 4th, 1919, showed a vast improvement in character over former congresses. Appropriations for the different departments of government provided for by former congresses, had been reduced by over three hundred million dollars, notwithstanding a new class of appropriations made, which were to affect, favorably, the prosperity, welfare and happiness of the people.

It provided for a loving cup, weighing four pounds, to be given to the boy or girl under twenty-one years of age, in each county in all the states, for the best essay or composition of 500 words or less, on Character Building. Each cup to be sent to the

one winning it, in each county, accompanied by a letter signed by the President of the United States. Methods of judging and all details were provided for in the bill. Thus was national sanction and impetus given to an educational movement to prepare the people for their self-advancement. The contest was a memorable one and attracted general attention from the day of its announcement to the day of the delivery of the cups; and universally called the attention of the people to the subject of character building.

GOOD ROADS

The same congress appropriated one hundred million dollars each, for two years, for building a system of roads in the United States, under the direction of the government engineers, and all subsequent congresses have continued this appropriation. As a result, at an average cost of five thousand dollars per mile, twenty thousand miles of well graded and macadamized pikes have since been made each year, giving us at the present time three hundred thousand miles of national turnpikes, for which ten million dollars each year is now being appropriated for maintenance. This is in addition to the expenditures by the states for roads, averaging each, three mil-

lion dollars annually; and the United States now has, in quality and mileage, the finest system of roads in the world, totaling eight hundred thousand miles of fine macadamized roads, built in fifteen years. And these amounts appropriated by congress and the legislatures have been more than saved from expenditures that had been formerly made in a reckless, unbusinesslike, extravagant and, often, corrupt manner of handling public money. It soon became known that the people did not object to the expenditure of public money when it could be seen that it was doing them great good.

Thus, in fifteen years, there has been scattered among the farmers, who mainly furnished the labor, and among the people of the interior, three billion, seven hundred and fifty million dollars, where the circulation of money does the most good in advancing civilization—multiplying homes in the country, the trend of population following the flow of money. It has made farming more profitable and popular and added to the charm and comfort of country life, drawing tens of thousands away from the crowded tenement quarters of the cities, adding to the rural population where sunshine and fresh air are contributing to health and happiness. As population had followed money to the congested centers,

it is now following it into the country. It has, as computed in the agricultural department of the government, been a saving to the farmers of three hundred and fifty million dollars, annually, in the cost of marketing farm products.

And this was money that had previously been spent mainly in navy yards, on armies and in cities, congesting population, embarrassing health and happiness, with unwholesome environments for children.

The last congress has provided for a canal connecting Lake Superior with the Mississippi River that will make certain a boating stage of water in that great tributary at all times of the year, with locks to shut off the lake water in times of flood; and has declared its policy to build a like canal connecting Lake Erie and Lake Michigan, and one across the northern neck of Florida. Internal improvements of this nature, it was found, had been amply provided for in the constitution of the United States, making it lawful for congress to build roads and canals.

In 1920, the ten-year period of reapportionment of members of the House of Representatives, that body was reduced ninety in number, making it more practical as a deliberative body.

NATIONAL INSTITUTION OF SCIENCE

In 1923, a bill was introduced and passed both houses of congress, establishing our National Institution of Science, for scientific research and promotion of health and prolonging life, that is now making discoveries that are astounding the world. The legislatures of the states co-operated and, by authority of laws enacted, from convicts in the penitentiaries, the National Institution of Science selected men sentenced for a term of years for harmless experiments, and men sentenced to die, for dangerous experiments. The corps of scientific men in the institution went to work with a zeal and ambition, unequaled in its scope, benefiting the human race.

Its work was not confined to results to be obtained from experiments with convicts, this opportunity given to science being one, only, of the avenues opened to it. Its advantages, however, among many, were examining and selecting from the prison inmates those sentenced for years, who, unlike private patients, were absolutely at their disposal, to be dieted, eat and drink as it was given to them, and the condition and work of each organ of the human body observed, before, during and after digestion, by the eye of science through power-

ful electric rays. This and many other methods, opening up infinite research, were thus made practical and possible. Those sentenced to death opened up other avenues of research and examination where dangerous experiments were made.

The Institution of Science became popular with the prison inmates. Those selected for harmless experiments were made comfortable, had the freedom of the grounds, were given congenial work, sport and other exercise and, more or less, they took a deep interest in the purpose and object of the Institution, some of them becoming internes, assistants, to the scientific men. Those under death penalty, selected for dangerous experiments, feel that they have a chance and their execution postponed. Hence, the National Institution of Science for promoting health and the prolongation of life, became popular with the subjects upon whom the experiments by scientists are being made.

Hundreds have been cured of diseases, discoveries of importance have followed and in 1932, it was officially announced that the cure of tuberculosis, the white plague, was discovered beyond a doubt; a discovery, that has since given health and happiness to hundreds of thousands throughout the world.

That inventions and discoveries have no limitation, and that all things desirable are possible, is now generally believed; the desire, created by this new era, to promote the welfare of the human race, has quickened inventive genius in a thousand private laboratories and no item of news, as chronicled in the daily papers, ranks higher than discoveries and events bearing on health and prolongation of life.

EUGENICS

Co-extensive with the absorbing interest taken by the people in this field of activity, is the work and study of Eugenics—how to create a better human race by regulating marriages and discouraging the birth of children inheriting criminal characters and organic diseases.

The discovery made that by a simple and harmless operation, the power to aid in conception could be taken from either a man or a woman, without taking away in the least the pleasure and happiness of conjugal life, was the basis of a movement now assuming concrete form and organization. It is growing intensely popular, owing to the now, almost, universal desire to improve on and perfect the human race. Many husbands and wives who recognize their imperfections, in one or more respects, are

voluntarily applying to be made immune. The study of Eugenics is having its influence on those healthy in mind and body in the selection of a mate in marriage, and laws encouraging it are being enacted.

When a couple is now joined in wedlock, each possessing fine character and physical stature, it is, instinctively, in the minds of all present, that the progeny of such a pair will be a step forward in the making of a better race of men and women. Henceforth, there will be no fears as to an overcrowded population in the world, and the character of the population will continue to improve.

ECONOMIC LEGISLATION

Great progress has been made in economic legislation. Laws have been enacted in all the states placing a limitation on covetousness; and men who have ability for easily acquiring wealth are giving much of their time and surplus wealth to those things that assist in advancing civilization. A few have always done so, but now the number thus prompted is a multitude.

A THEME OF INTEREST

The growth and progress of civilization, with all its possibilities, is now an engrossing theme of interest to an industrious, self-reliant and prosperous people. Envy and

jealousy and a desire to have more than an ample competency are disappearing from the human character and being replaced by an ambition to promote the common good and a curiosity and desire as to what the future holds in store for the indefinite extension of life in health and happiness.

The daily papers bring news from all parts of the world, telling us of the happenings, commercial and industrial, and giving market reports, but the big headlines and leading news of interest are of events having a bearing on and relating to the progress of the new civilization. The information, as it is annually given, on crimes, suicides, insanity, tenantry and divorces, is noted with eager interest and compared with receding years in the past, showing a rapid decrease in them all.

A great change has come to the citizenship of the United States in those twenty years. Patriotism was once the expression of false pride and vain boasting. It was the howl of the dog as it pursued the wolf. Now it expresses civic virtue — conscious pride, in the relation of one's nation to the civilization of the world.

Commerce continues with its bustle and busy life as the products of the earth and the factory find their way to the consumers,

giving mental and physical employment, but here, there and everywhere, uppermost in the minds of all, is the thought that by collective effort a civilization is in progress that leads onward and upward with infinite possibilities.

In 1923 the International Court of Justice recommended that the nations appoint delegates to an international convention to meet, annually, at the date of the beginning of the official year for the International Court, and at the place and in the nation where the International Court of Justice would remain for the year.

The agreement of nations had provided that the International Court should, annually, change its place of meeting to another nation; and to add to the influence and harmony that this had in view, it was recommended later, that at the annual period for opening the court, delegates from all the nations should meet in convention, bringing reports fresh from the people of the progress of civilization in their respective nations; and the recommendation of the International Court of Justice was adopted.

These conventions have had a great influence for good and the members of the International Court of Justice have been present at each session and deeply interested in what they heard. Delegates become

acquainted with each other, information is exchanged, suggestions made, the spirit and aspirations of the movement sounded in words of eloquence again and again, giving new birth, as it were, to the movement from year to year. And all that is said and done at these conventions is reported verbatim and appears in the press of the world, thus bringing all in touch and making it, indeed, a world's convention and exposition of the best thoughts of mankind.

The good effects of these conventions, however, are greatest on the people of the nation where the convention is at the time in session. The newspapers of that nation can handle it best and cheapest; and its nearness to the people brings home to them more forcibly its value and importance. So, that changing each year to another important nation, gives a local value to the influence of the convention in the nation in which it meets.

And now it is this convention, its eleventh session, that is assembling in Washington and the world will hear again from all portions of the earth the progress of the new civilization and its hopes and aspirations for the future.

The hall of the House of Representatives has been prepared to receive the convention and is beautifully and appropri-

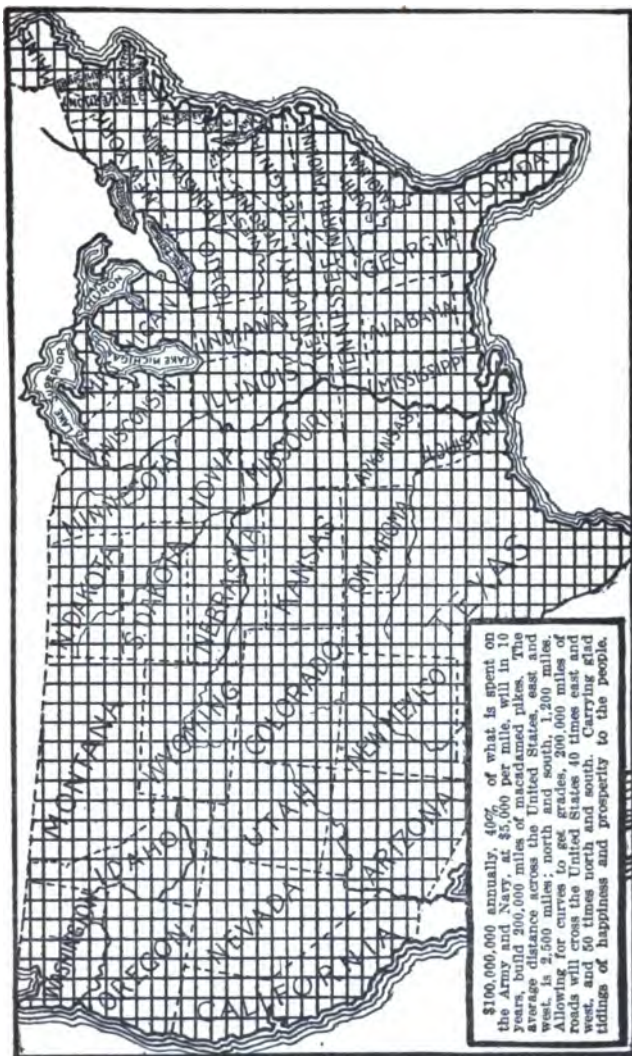
ately decorated, including the shields of all the nations. Behind the informal platform prepared for the Chairman and speakers, on canvas, artistically framed, in letters large enough to be easily read from any portion of the room, are the words of Frederick Lawrence Knowles:

When navies are forgotten
And fleets are useless things,
When the dove shall warm her bosom
Beneath the eagle's wings;

When memory of battles
At last is strange and old
When nations have one banner
And foes have found one fold;

When the Hand that sprinkles midnight
With its powdered drift of suns
Has hushed this tiny tumult
Of armies, swords and guns;

Then Hate's last note of discord
In all God's world shall cease,
In the conquest which is service,
In the victory which is peace!



\$100,000,000 annually, 40% of what is spent on the Army and Navy, at \$5,000 per mile, will in 10 years, build 200,000 miles of macadamized pikes. The average distance across the United States, east and west, is 2,000 miles; north and south, 1,200 miles. For curves, grades, and other necessities, these roads will cost the United States 40 times east and west, and 50 times north and south. Carrying glad tidings of happiness and prosperity to the people.

CHAPTER VII

FEASIBILITY OF THE MOVEMENT

I AM aware of the fact that it is often true that one conceives an impractical idea, or an idea founded on false premises, and encourages it to develop and grow in his mind till he can see no error in it. Wishing to eliminate the possibility of this in this instance, I have been cautious in balancing my judgment and in testing my analysis of the subject.

In testing my judgment I have experimented with the education treated herein. I have gone before many schools and lectured to the pupils for about twenty minutes on character building along the line of the subjects treated in the school booklet printed in this edition, and each time have had absolute attention. While speaking, each time, one could have heard, as it were, a pin drop, so quiet and attentive were the pupils, showing their interest in the subject.

Several times on these occasions grown people, including parents of some of the pupils, were present and personally thanked me and expressed their appreciation for what I had said. On one occasion I had gone to a country community to address the

people on another subject. The school-house had been selected as the place for me to speak and the school was in session, it recessing for my address. At my request, the pupils remained in the room and I began by first addressing them for twenty minutes on character building. At the close of my speech, which followed, many men and women in the audience said to me that what I had said to the school children was better than my speech.

Being invited to address the constitutional convention of Oklahoma, I organized a class of ten boys in the Logan County High School, the county which the city of Guthrie is in, and trained them for a few days in character building and took them before the convention, putting them through a drill or character exercise, and at the conclusion, the audience applauded the boys long and continuously, greatly pleased and forming into groups, discussing the subject as the meeting adjourned. As the boys trained, mainly under a captain, one of their number, they became very much interested. On the morning of the night the convention assembled to hear me, I was in Oklahoma City and phoned the boys to meet me at 7:00 p. m. at a certain office in Guthrie, that I might take them through a rehearsal to test their efficiency. On the

arrival of my train at Guthrie, at 5:00 p. m., the boys all met me at the depot, cordially greeted me as I got off the train and accompanied me to the place I had appointed for meeting them.

There, we went through the drill and I found them perfectly prepared. A young lady present, as we finished said to me, "That is the best thing I ever heard."

At my request, I was permitted to address the pupils of the high school in Fort Smith, Arkansas, where they have one of the finest high school buildings, probably, west of the Mississippi river, being cautioned by the superintendent that he could give me only twenty minutes. The meeting was in the chapel, at the morning hour for the school to begin, with the faculty on the platform and several hundred pupils in the room. I was again cautioned as to my time limit. The pupils gave me what appeared to be absorbing attention and as I concluded, in just twenty minutes, the superintendent told me I could take more time if I wanted to, all the teachers expressed appreciation and one of the faculty said to me that it was the most interesting subject that he had ever heard discussed.

I am living at present in the Ozark mountains at Monte Ne, Arkansas, and the experiments I have made have been at

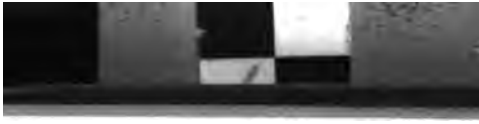
places convenient to me, but human nature is the same everywhere.

A few years ago I had 10,000 copies of a little booklet printed, substantially the same as the one printed herein between pages 57 and 88, except that it had no illustrations, and distributed them, mainly, in this and adjoining counties. I have had letters from many people commending it, some from as far away as the New England states and, personally, many expressions of appreciation, including school teachers.

In many of the letters I am asked where the booklet can be obtained, it having no publisher and not being on sale. Among the letters recently received, is one from John J. Maddox, principal of the Blow School, in Saint Louis, Missouri, and one from Mr. K. T. Byrd, a teacher at Fayetteville, Arkansas, both wanting to know where they could secure more copies of the booklet. The one from Mr. Byrd says, "I have read the little booklet, entitled Character Building. I think it is worth its weight in gold. I have had several persons to tell me that they've been helped by reading and studying the booklet. I am using it in my chapel exercise * * * I expect to see wholesome results by the end of the school year. In my opinion the booklet is really indispensable in school work * * * Character

ter forms the basis of all true education.”

Mr. Byrd does not know that I am writing this book or that I am using this extract from his letter. I find that many of the teachers in the free schools who would like to use the booklet are waiting for word from their superintendents.



ORGANIZATION



CHAPTER VIII

ORGANIZATION is necessary to promote education, especially the education proposed. The necessity of organization to make a success of a business or anything requiring promotion is well known and realized by all successful men.

To write a book on the subject of character building, have it published and take the ordinary channel for circulation of books, no matter how forcefully or attractively written, with no organization behind it to accelerate its circulation, or to put into practice its teachings, would fall far short of what is now necessary to meet an emergency.

Such a book, such teachings, with no organization behind it, would secure for itself little more than an average circulation for books, would be discussed for a time, create a favorable impression with those who read it and then be forgotten in the strife for existence and in the commercial fever to have and to possess. It would not reach a sufficient number of the people and its recommendation for teaching the rising generation would be slow in its application and so indifferently applied the catastrophe of

a civilization overthrown would be upon us when too late to apply a remedy.

With supercilious egotism and false pride we view the strife in Mexico as one from which we are immune, when, in fact, the same causes are at work with us to "Mexicanize" the United States,— threatening, for us, domestic revolution, the loss of respect for and the overthrow of our civil institutions, the confiscation of the property of the rich and a reign of blood and anarchy for all; placing us in a position where it will be impossible to extricate ourselves. With the increase in poverty and tenantry, the minds of the people thus effected, influenced by the ostentatious luxury and vanity of the rich few, revolutionary anarchy with all its horrors will come with the same certainty as the lighted fuse reaches the dynamite. And when it comes, if permitted to come, it will be too late,— the opportunity for an educational remedy will have passed.

The opportunities for making an independent citizenship are decreasing and the number of the dependent are gradually increasing with nature as bountiful as it ever was. And when we take into consideration man's improved knowledge for cultivating the soil and his inventions for more easily manufacturing raw materials into useful and finished products, nature is *more* boun-

tiful than it ever was and our facilities for creating and establishing an independent citizenship is *easier* and more *accessible* now than it has ever been in the past. And yet, today, the number of the unemployed and the increase of poverty and tenantry is staggering! and assuming ugly and formidable proportions!

Which leads to but one conclusion and that is our ignorance in knowing how to put together a civilization. And, such ignorance has been produced by defects in human character; — defects in character that have made us lose sight of the common good and kept us from the knowledge that when acquired will lead us and show us how to construct a civilization in which there will be opportunities for all and no poverty and no crimes. Hence, the one great necessity is education for character building and its application to the construction of a perfected civilization. The situation is now so serious character teaching should be hurried, applied promptly, and to do so, the help, the speed that comes with organization is imperative.

To those who are advocating a remedy by legislation and who believe that their proposed remedy is essential before tranquility and contentment can come, I would say, character training must precede get-

ting an intelligent audience. Any legislative remedy, with merit, will not now get a fair hearing. Until the people, a majority of them, possess character that comprehends the importance of promoting the common good, turmoil, confusion and failure will attend all merited efforts.

Till character training is in successful operation all attempts at a remedy by legislation will be addressing people who "have eyes and will not see, and, ears and will not hear." It is all right for those seeking a remedy by legislation to go on trying, but it seems to be evident that we are now walking in quicksand and will be until character teaching puts a solid foundation under our feet. Hence, the importance of organization and co-operation that will hasten its coming. There can be no objection to character building from any source except those who would ruthlessly butcher our prospects of a better civilization to add to their immediate selfish desires. And, organized education will check their rapacity and reach their children.

We have been relying too much on legislation and too little on education. We have organized education, schools, exceptionally advanced, but the sole aim has been intellectual education to prepare the pupils for a business life, to enter the various channels

of production, trade, commerce, professions and business; but not to prepare them, to teach them, the principles in character by which a civilization may be built and maintained, by which Evil may become extinct in the human character and Good universally prevail. And the want of it now brings us face to face with an enemy trained in the destructive forces of Evil that is creating distress and discontent throughout the world.

Much has been done in the way of organization to promote legislation. It exists in all the political parties, each, with a national organization, and, each, every four years spending large sums of money, in some instances reaching into million of dollars. And, numerous minor organizations, maintain agents at the capitals, all, at much expense, seeking to promote legislation.

To promote "intellectual education," there is much organization and tens of millions of dollars spent, annually. This includes the free school system and numerous private schools embracing colleges and academies. It was announced the other day in a press dispatch from New York City, that \$10,500,000, was that day divided there between different educational institutions. Mr. John D. Rockefeller, Sr., has given to the Rockefeller Foundation one hundred

million dollars, the annual income from which \$5,500,000 is largely used to promote "intellectual education," by sums given to colleges. Among its recent donations is seven hundred and fifty thousand dollars to the Wellesley College. I get these facts and figures from a printed leaflet issued by the Rockefeller Foundation now before me. From it I quote the following:

"The funds of the Foundation, all of which were contributed by Mr. John D. Rockefeller, consist of securities the market value of which at the time they were donated was one hundred million dollars. In making this gift, Mr. Rockefeller expressly empowered the directors of the Foundation in their discretion to utilize either the principal or the income or both for the chartered purposes of the Foundation, namely, to promote the well being of mankind throughout the world."

Thus we find that organization, state and private, is at work with money, including the taxing power, spending tens of millions of dollars, annually, on "intellectual education." And, not one dollar of it is used for any method of education in character building; and no book or system or treatise for education in character training is used in the schools.

In education, the human race is on an unchartered sea without a compass. "Intellectual education" has promoted success in the arts and sciences, has facilitated and made easy the conduct of business, given mental culture to a few and has increased the facilities of a few who wish to do good. But at the same time it has correspondingly increased the facilities of those who wish to do evil. Character has not been considered a subject for education;—when, in fact, it is easier taught than so-called "intellectual education"; and infinitely more important. Without it, civilizations will follow each other into oblivion, each burnt to ashes in the fires of selfishness,—in the wake of each, the cry of distress and agony of untold millions of people.

With character building a part of our educational system, handled by those who are in sympathy with it and resourceful in its teaching, a vast change for the better must soon come to the human race. It will improve the character of teaching. There will be more teachers who will love their work,—which means good teachers; and fewer teachers who are simply teaching to draw a salary,—which means poor teachers. There will be a new meaning, a new interest, given to education. The vital

spark of a new life will inspire the human race; and our civilization will not join prehistoric civilizations burnt to ashes on the pyre of human selfishness fed by the fagots of ignorance, vanity and prejudices.

To accomplish this we need organization. To finance us, we do not need the vast sums of money being spent, annually, on "intellectual education." We do not need \$10,500,000, the sum recently disbursed in New York City from private contributions and which sum, about, is, annually, contributed with that point the distributing center. We do not need, annually, as much as the \$750,000 given the Wellesley College.

We will later discuss the practical work to be accomplished by an organization promoting character teaching, and from that, my estimate of the sum needed is \$250,000 for the first year after permanent organization is established, and, about \$200,000, annually, thereafter. The reader will see upon what I am basing my estimate when we discuss in the next chapter the system of organization required to accomplish the result desired. And the sum needed is, comparatively, a small sum to what is being spent on "intellectual education." A larger amount than \$250,000, to begin, would be better, but that sum of money will be suf-



ficient. Two hundred and fifty contributions of an average of \$1,000 each, will make this sum; and 2,500 contributions averaging \$100 each, will aggregate the \$250,000. It will give added strength to the movement that it is founded and sustained by popular subscription and small contributions should be accepted; making it a movement of the people for an educational Foundation for promoting character teaching. No one man, or select few, should be permitted to finance this organization.

FIXED PRINCIPLES OF THE ORGANIZATION

The organization that takes charge should be broad, comprehensive and capable of mastering details. It should confine itself strictly to promoting teaching in character building along the line of the ten subjects named, taking no part in political or religious issues. A fundamental law of the United States provides for the separation of church and state. Hence, it will be, obviously, in bad taste and improper to refer to religion in any of its forms, in a book or booklet on character building to be used in the public schools.

The church organizations are not envious of this principle in our government. They have opportunity, and, ample opportunity by sermons and in Sunday schools,

each, to teach character as reflected and taught by the textbooks and the immortal examples of those who founded, respectively, their religions. They will also teach character as aided by religion in the respective private schools in their charge. And, we recognize the great assistance that will come from this potential source to bring ultimate success.

Emphasis wants to be laid upon one of the logical elements of strength this movement possesses, which is: If we succeed in promoting character as has been outlined, the result of our teachings insures good citizenship, good laws, an advancing civilization and, ultimately, the emancipation of mankind from Evil; and that to depart from the simple teachings of character building and to try to use our influence, as an organization, on one side of any political, religious or industrial question would be to injure the influence of the organization and retard or prevent the accomplishment of its purpose.

It should invite the co-operation of the schools, the churches, the press, literature and other agencies. It should be a businesslike organization for the promotion of teaching in character building, and, utilizing the influence and assistance of all organizations and citizens possible.

It should start in the United States with a general office, and, later, possibly with an office in each state. And if made a success in the United States, the general office to be a world office with a branch office in each nation.

The head officers of the organization should have nothing whatever to do with political parties; and its chief officer, in addition to this, should eschew political office for life, not aspiring thereto while holding such office nor afterward. One of the effects of the organization is intended to make thousands of men able, competent and worthy to hold public office, to where there is one now; and the chief officer directing the work of character building will be doing more good where he is than if he could multiply himself a thousand times and hold that many public offices; and for him to aspire to public office at any time would cast distrust on the organization. This inhibition should not extend to any one of the other officers or those working in the ranks. There, each man who feels that he has mastered the principles of character building, appreciates their importance, knows that upon intelligent collective effort depends the progress of civilization and feels that he is capable of filling a particular office, should be willing to do so and honorably aspire to se-

cure it; and *the people should take an active interest in finding such men.* But the central officers, heads of departments of the organization, should not be candidates for public offices; and while voting as they desire, should not otherwise side with or assist any of the political parties.

The central officers and all others from whom continuous work is needed should give all their time and have no other work or occupation to divert their minds; and should be paid sufficient to free them from want and care, giving them ease of mind and independence from relying on any other vocation. All their time, genius and enterprise will be needed. And men should be selected who are fitted for their respective duties.

The work of evil influences is continuous. Vanity, prejudice and selfishness are committing their daily depredations; and selfishness serves to organize and combine people for their mutual selfish benefit; and when an epidemic of corruption or crime prevails, the people have heretofore moved emotionally to combat it and then quieted down. The work we contemplate should be continuous and advantages gained, sustained, aiming at continuous progress.

In undertaking what we contemplate, we should realize that it will be a mistake to

underestimate counter influences. It is far better to overestimate the difficulties and be ready to meet more opposition than is found, for in that event the victory is easier and more speedy. But if the opposing difficulties are all that are anticipated, preparation will have been made to win anyhow.

For securing the best possible results we want to master organization as adapted to the object in view and combine genius in versatile resourcefulness for methods in teaching that will accomplish the object sought. In trying to make good that "the victories of peace are greater than the victories of war" we hope to marshal an army of millions that will not be limited by age or sex, inspired by music and songs and a holy ambition to give to the world a perfected civilization.

While we realize that our success with those whose habits and characters are already set, and, in a measure, fixed, will be only partial, those under age whom we will reach direct, will be daily coming of age and rolling in a vast multitude onto the scene of activity and the stage of action, and from these we will hope to form the future army of peace for the conquest of Evil.

CHAPTER IX

PERMANENT ORGANIZATION

WHEN financed and permanent organization is effected, as it appears to me, the movement should be in charge of a chief executive officer and the work in charge of six departments.

The Family Department.

The School Department.

The Church Department.

The Press Department.

The Literary Department.

The Treasury Department.

And each department in charge of a secretary or manager, a man of ability, fully comprehending what is expected of his department.

THE FAMILY DEPARTMENT

The secretary of the family department will have charge in promoting and aiding home work in training the characters of children. Among his many pleasant duties will be the preparation and publication of a book on the effect of the disposition, health and character of the mother on the child in the *foetus*, the unborn child. In doing so, he can invite competition from authors on

such a book, paying a premium if thought best, to the one whose book is accepted. The book adopted, to be promoted by us and as nearly as possible gotten into the hands of all wives.

He will analyze and study the best methods of the home training of children, giving the benefit of his knowledge acquired to all parents, from time to time, by a printed treatise on the subject. His study of character training will begin with the child in the cradle. He and his assistants, among whom will be mothers, will be making an exhaustive study of the subject. Experiments will be made, and, results secured reported to his department. He will aim to get demonstrated results tending to take out of the child, as early as possible, the evil traits of character that may manifest themselves, and, encourage the growth of healthy traits of character.

His researches will have in view character building, aided by the mental and physical health of the child. His methods will seek to aid the parents in making home and its environments popular as well as instructive, and, the children to have an obedient and high regard for the parents.

THE SCHOOL DEPARTMENT

The school secretary will have charge, promoting the teaching of character building in the schools. We will adopt a school booklet entitled Character Building, free from any religious or political objections, for use in schools, and he will seek to get the legislatures to provide that it shall be taught in the public schools. This will set the work going in all the public schools in the United States; and its use in the private schools will be promoted.

He will examine one of each class of books being used in the schools, such as spelling books and readers, with a view to suggestions and seek to have them contain some reading matter and illustrations that will be of assistance in character training. The old Blue Back Speller, in use 30 or 40 years ago, had a little of this, but it seems now to have disappeared from the school-books.

In the legislation asked of the states will be the request that character building be one of the specialties taught in the State Normal schools; and that county superintendents or other officers who grant certificates to men and women to teach school, shall not grant such certificate unless the applicant is well informed on the subject of

character building and proficient in how it should be taught. In securing state legislation, the school secretary will employ an able and competent man to go to each state capital and understandingly present the matter to each legislature.

The school secretary may maintain in each state one or more experts in how to teach character in the schools, each training instructor traveling from school to school, visiting each, as often as one time during the year, first calling on the teacher and going over the subject with him, and then putting the school through a character drill, that can be made very popular with the pupils. The teacher can prepare the school for this and thereby incite the pupils to commendable pride in preparing for his coming.

It is not intended to go exhaustively into details as to what can be done in each department, but sufficiently to give the reader a general idea of what may be accomplished.

THE CHURCH DEPARTMENT

The secretary of the church department will be in touch with the church organizations and his work will be through the ministers, where the opportunity will be for exerting a most powerful influence in character building. It will be left to him and the

heads of the church organizations to work out the details of this department.

THE PRESS DEPARTMENT

The secretary of the press department will co-operate with the newspapers in the promotion of the movement. Their aid will be most important and cannot be overestimated.

The handling of the news, local and general, often has a bearing on character building and the editorial support of the newspapers is indispensable to the success of the movement. It will at once occur to all intelligent editors the importance of the movement and how they can co-operate.

This will be a most important department and we will let the secretary and the editors and proprietors of newspapers work out the details.

THE LITERARY DEPARTMENT

The secretary of the literary department will put himself in touch with magazines and authors of stories and books; also the writers of plays and managers of plays. The stage itself presents a wide field and when the multitude of people, daily, attending moving picture shows, are considered, the stage, alone, presents opportunities in character building that is very great.

The stage might well be a department to itself but as plays, in the main, are taken from stories and books first written, the two for the present may be classed under one head.

The movement in general, the work of all the departments, will have an influence on the writers of fiction and plays and many of the best educational lessons that will be taught will come from these two sources. A story or a play does not need to be heavy or loaded down in teaching; in fact, it would be less effective if this were done; but in a story or play, something said now and then or a thread of character and refinement running through it, or amidst humor and drama, a moral lesson may be taught and can make a story or play very valuable in character building.

THE TREASURY DEPARTMENT

The secretary of the treasury department will have charge of promoting the finances of the organization.

As has been before stated, money is the blood of civilization and there can be no civilization without it, so, it is necessary for this organization to exist. It will have to have a home, its officers and agents who will give all their time to its work, will need to be paid, for we want them to be efficient

and untiring in their work and that can only be done by their devoting their minds and energy to its accomplishment and having no other vocation. And there will be postage and other and many detailed expenses, the whole aggregating yearly, even monthly, a large sum, for the work will cover a big field.

We will rely on this money to come, from year to year, voluntarily, from thousands of people. Millions of dollars, each year, are donated by the people of the world to education in one form or another; and we will confidently rely on the comparatively small sum needed to finance this movement; — hoping that it will be sufficiently generous to make efficient the work of its organization.

The secretary of the treasury department will look after the source of all moneyed income. He will not be the custodian of the money. The man receiving the money will be the treasurer, selected by the Board of Governors, and they will also elect an auditor to check up each transaction and see what money is being received and what it is being spent for.

The secretary of the treasury will be promoting the income and the treasurer will be receiving and disbursing the money.

This book, when permanent organiza-

tion is reached, will be rewritten making such changes as the Governing Board may direct, showing permanent organization. The secretary of the treasury will then have charge of promoting its circulation and all profits from its sale will belong to the organization; as in like manner the profits, if any, from the sale of any other books controlled by the organization. Not that there will be any special intention to make a profit on such books, but if any profit is made on books it produces, it will belong to the organization.

THE CHARTER

The laws of all the states provide for incorporating an organization, "not for profit," and we should secure a charter for our organization from one of the states under this law.

It should have a Board of Directors, or Governing Board, that will adopt by-laws and elect a chief officer to be known as President or The Teacher, or other title by which he may be designated; and elect a Treasurer and Auditor. The charter, I think, may name the Directors or Board with which the movement may start. In this respect, we will be governed by the laws of the state selected, under which we will incorporate.

I think the chief authority and responsi-

bility for executive work should be vested in the president, we will call him that for the present, and he looked to for results. It is the experience of all successful men that the best results are obtained by concentrating authority and responsibility for executive work, in one man—with a Governing Board behind him that can remove him if he does not show results.

The president should appoint the heads of the six departments. While the president will have the six secretaries to consult and advise with, he should also advise, when opportunity offers, with the members of the Governing Board.

The Governing Board will adopt by-laws, prescribing the work, purpose and object of the organization and its limitations, and will provide a method of electing future Governing Boards and for filling vacancies; and will elect its officers.

The President should be the chief officer directing the policy and work of the organization within the limits prescribed by the Governing Board; and be the general manager of all things incurring financial obligation and responsibilities.

The Treasurer should receive and disburse all money, keeping an intelligent and practical account thereof. He should pay out money, only on a voucher-check signed

by the secretary of the department in which the expense originates and approved by the signature of the president. If the expense originates in the general management and not in one of the departments, the voucher should be signed by either the Chairman of the Governing Board or by the president and by the secretary of the treasury. All voucher-checks directing the payment of money by the treasurer should show who is receiving it and what for and the payee's receipt thereon for the money.

The Auditor should be an expert accountant, to audit the receipts and disbursements of the treasurer and the expense of each department and report to the president and the Chairman of the Governing Board.

I have suggested no name for the organization, that being a matter to be determined when permanent organization is effected.

CHAPTER X

TEMPORARY ORGANIZATION

THERE is much to do to secure permanent organization. It will require time, work and the help of many. And something like a temporary organization is necessary to secure permanent organization and put the movement on its feet.

I will take the initiative and as the movement develops, from those who get behind it, I will select a temporary Board of Governors whose counsel and advice will aid and assist me.

I will provide for a royalty, with the publishers of this book and will use it all toward the expense of securing permanent organization; and will render an accounting of it to the permanent organization. When permanent organization is reached, the book will belong to the organization. In transferring all my rights therein to it, it will then go to its second edition and all royalty thereafter on the book will be paid direct to our permanent Treasurer and will belong to the organization. The second edition will differ from this edition in that it will show permanent organization established, who constitutes the Governing Board and who

the officers are. Those contributing will be advised in advance of organization and given an opportunity to vote on who will compose the Governing Board, and the latter will be selected by this method—the Governing Board electing the officers.

In the last pages of this edition will be found two kinds of contribution blanks for use in aiding to finance the movement. One class of the blanks, Form A, is for contributions toward the \$250,000, or more that is to be first subscribed before permanent organization is perfected; and, payment is conditional on \$250,000 being first subscribed, permanent organization effected and a Treasurer elected to receive the money.

The other contribution blank, Form B, is for immediate assistance, financial, to assist the temporary organization in its work in securing permanent organization as speedily as possible. I have appointed Mr. Perry N. Clark, cashier of the Farmers State Bank of Rogers, Arkansas, as treasurer of the temporary fund, Form B, and he consents to act as such treasurer. On the contribution blank will be found printed information as to the use of this fund.

I know Mr. Clark, who will act as temporary treasurer, pending permanent organization, and my favorable attention was recently attracted to him by his delivering

a lecture before the teachers' institute, in our county, on the importance of character teaching in the schools. We live only five miles apart and can communicate by phone. He will act as treasurer only of money contributed on Form B. The contributions under Form A are not payable until the whole \$250,000 is subscribed, which will be paid to a treasurer elected by the Board of Governors.

Any one who has had experience in promoting the sale of the capital stock of a company, that looked to popular subscriptions to finance the enterprise, knows of the expense incurred, and necessary, in the sale of the stock, and without which it could not have been accomplished. In our case, this expense will be limited in proportion to the number of volunteers who assist and their success in securing subscriptions to the \$250,000 fund. An army of volunteers will make quick work of it, and would reduce the expense at the main office, mainly, to clerical help, postage and printing. We will aim to reach all the proprietors and editors of newspapers in the United States as soon as practical with a letter and a complimentary copy of the book and this will be done at considerable expense; and is here mentioned as one of the items of expense that will be necessary preceding permanent

organization. The home office for temporary organization will be at Monte Ne, Arkansas, and all letters may be addressed to me until a temporary secretary is announced.

The second edition of the book, founding the organization, will print the names and addresses of all persons who have contributed to either the permanent or temporary fund, giving the amount of each contribution, thus making a permanent record of the names of those who assisted in starting this world's movement. This is regarded as important for the reason that the movement will have just begun, with so much depending on its future growth and influence; and one of the elements of strength to give it growth and influence will be the long list of names of those who have contributed towards starting it. It will give to the movement added prestige and importance and make more certain its annual income from future contributions.

After the circulation of this edition has reached a creditable number, I will have the publisher print about monthly on future copies coming from the press, a page in the back of the book, giving the circulation of it to date, number and aggregate amount of contributions received and other informa-

tion with a date on the page giving the time the information is given out.

And, I now submit, the whole proposition, to all thinking men and women, who feel an interest in and concern for the future of our civilization.

THE END

BY THE PUBLISHERS

THE Mundus Publishing Company has been formed to take charge of the publication of **THE REMEDY**. It was deemed best that its publication should be managed by a company in sympathy with the movement the book proposes. Hence, the step taken to put it in the hands of its friends.

A publisher is the promoter of one or more books. And a publishing house that is the publisher of many books, on taking one more, as a rule, lists it in *its* catalogue and gives it general attention, only, in connection with its other books; usually, viewing each book from a commercial standpoint only.

The possibilities of an important and popular book for acquiring an extensive circulation is very great if properly promoted; and, believing that **THE REMEDY** is such a book, we will use our utmost endeavors to give it the circulation it merits.

We have arranged with The Western News Company, of Chicago, and its affiliated Wholesale News Companies, practically covering the United States and Canada, to handle the book and supply the trade. By this special arrangement the book-stores and newsdealers will have no trouble or delay in securing it from their Wholesale News Houses. Liberal terms will be made on the book to the trade.

It is important that the book should reach readers, to whom it is not convenient to secure it at book-stores and news-stands; and, this suggests agents who will take it into the remotest districts. We believe that many men and women and boys will act as agents for this book who would not, ordinarily, act as the agent of a book. It is one way that many may help the great cause the book represents.

A SPECIAL DEPARTMENT

To encourage such persons an Agents' Department will be established. This department will be exclusively conducted through a Branch Office that we will at once establish at Monte Né, Arkansas, in order that its work may be under the supervision of Mr. Harvey, the founder of the movement. All who wish to handle the book, as agents, will address The Mundus Publishing Company, Branch Office, Monte Né, Arkansas.

What is here said as to agents, also applies to those who wish to buy the book, in lots, to give away, or to start circulating libraries. They, too, will address our Branch Office at Monte Né, Arkansas, where Mr. Harvey will personally be in touch with the work of this special department.

If the movement promoted by THE REMEDY is to have the success contemplated by its friends who are already familiar with the contents of the book, we are not laying too broadly our plans for its circulation.

The book will be sold at the lowest possible

price consistent with its successful promotion. The price, in single copies, will be 50 cents, with a liberal discount to the trade, to agents and to those who want them in lots of ten or more to give away. It will be published only in cloth binding and printed on good paper. It is not deemed advisable to print it in paper cover. A book so bound, soon goes to pieces and disappears from circulation; and has no value as a library book.

THE REMEDY is a book to be preserved and read again and again, in the years to come—and any one would, probably, rather pay 50 cents for it bound in cloth than 25 cents for it bound in paper, the cover of which would soon curl up, be torn off and the book lost. One of the books, sold, bound in cloth, will in time, have more readers than two, sold, bound in paper cover.

WHO MR. HARVEY IS

And now a few words as to who Mr. Harvey is. He is the same man who wrote *Coin's Financial School*, and *A Tale of Two Nations*, published in 1894; that had an extensive circulation in the United States, reaching the unprecedented number of two million copies by the summer of 1895, in one year; having more influence than any other one agency in bringing on the remarkable campaign of 1896. The "School" was translated into nearly all the foreign languages of the principal governments of Europe, its circulation, finally, reaching millions of copies.

His two books, of that time, dealt with the silver question. Mr. Harvey now says on that subject, "The increased production of gold since 1894, has settled that question. From a world's production of gold in 1894, of about 150 million dollars, it has since increased to nearly 500 million dollars annually; about double the world's annual production of both gold and silver in 1894. What we contended for then, was a larger volume of money; and we believe that the great educational movement of that period in which tens of thousands took part, helped to bring it about. The subject being discussed, practically world-wide, caused probably, as many as ten men to go looking for gold, to where there would have been only two or three prospecting for it, if the question had remained quiescent; thus giving the world a greater volume of primary money — the same object, in a way, that would have been accomplished by the remonetization of silver."

Mr. Harvey has never written a book except with a purpose to promote the general welfare. He is now living in the Ozark Mountains, in Benton County, Arkansas, at Monte Né, a village founded by him at a beautiful and healthful place where he expects to continue to make his home.

This book, THE REMEDY, is copyrighted by Mr. Harvey, which it is wise to do, as it gives him the right to say who can publish it, and, know when it is printed that it is printed right. If any one had a right to publish it, which would be the case if it were not copyrighted,

there would be no practical method for putting business organization behind the circulation of the book.

He requests us to say, in this connection, that all publications may quote from it, using any part or parts of it, in connection with comments thereon, without its being regarded as an infringement on the copyright. When permanent organization of the movement the book promotes is perfected, Mr. Harvey will transfer all his rights in the book to the organization; and in the meantime will use all the royalty we will pay him, which is the usual and customary royalty, in promoting the movement to a permanent organization.

ITS POSSIBILITIES

THE REMEDY has been carefully read and considered by many representative citizens, before being printed; a sufficient number, we believe, to get a consensus of opinion as to how it will be received;— and the uniform opinion is that it presents a real and substantial remedy, and, one that is practical; provided, a sufficient number of men and women interest themselves in it and apply it;— and it will now enter upon its mission of testing the sentiment of the people. Much will depend on the interest taken and the assistance and co-operation received in bringing it to the attention of, practically, all the people; for, one of the distinctive merits of *the remedy*, is, that it presents a plan at which all can help.

If it meets with success in perfecting a *permanent organization*, it will become one of the most powerful educational organizations in the World. And, sufficiently financed and resourcefully managed, its possibilities are, practically, unlimited.

And, now, as publishers of the book, we wish to say to its readers that we have undertaken a great task, and, will fall short of what is needed without the co-operation of thousands of people. While we can put behind it business system and organization, the greatest help of all will be the assistance of others in aiding to promote its circulation. See that your book-store and news-dealer carries it to meet the demand for it. Do what you can to have the school teachers use the School Booklet which is printed separately and now ready for use in schools. See separate page giving prices. While the school booklet may be revised by the permanent organization, it is not necessary to wait till then to begin this great educational movement in the schools, where it is now so urgently needed.

Again inviting the assistance of one and all and hoping that a copy of this book, in time, will be in every household, where the sons and daughters will have an opportunity to read it, we are,

Respectfully,
The Mundus Publishing Company,
Chicago, Ill.

Contribution Blank
FORM A

The undersigned agrees to contribute the sum of

*..... Dollars
(\$.....) to the educational movement to pro-
mote Character Teaching, explained in the book, en-
titled THE REMEDY, by William H. Harvey, payable
when the sum of \$250,000, at least, has been sub-
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composed of twelve or more responsible and reliable
persons, who have selected a treasurer to receive the
money. And, if I so elect, I will make my contribu-
tions in four equal monthly payments.*

.....
(Name)

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(Postoffice)

.....
(State)

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(Date)

.....
(Street No. & in City)

CAUTION

Those signing contribution blanks, will please write their names and addresses plainly, so as to reduce the possibility of getting names wrong at the Home Office. Each subscription received will be promptly acknowledged by letter giving the progress of the movement.

For the present address all communications to,

Wm. H. Harvey,
Monte Ne, Ark.

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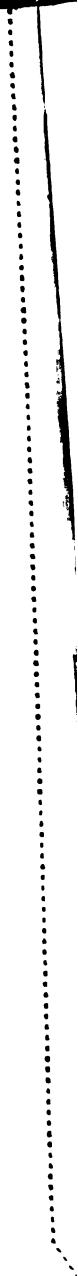
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..... *Dollars*
(\$.....) *to the educational movement to promote Character Teaching, explained in the book, entitled THE REMEDY, by William H. Harvey, payable when the sum of \$250,000, at least, has been subscribed, for that purpose, and, the movement is organized by a charter, has a Governing Board or Directory, composed of twelve or more responsible and reliable persons, who have selected a treasurer to receive the money. And, if I so elect, I will make my contributions in four equal monthly payments.*

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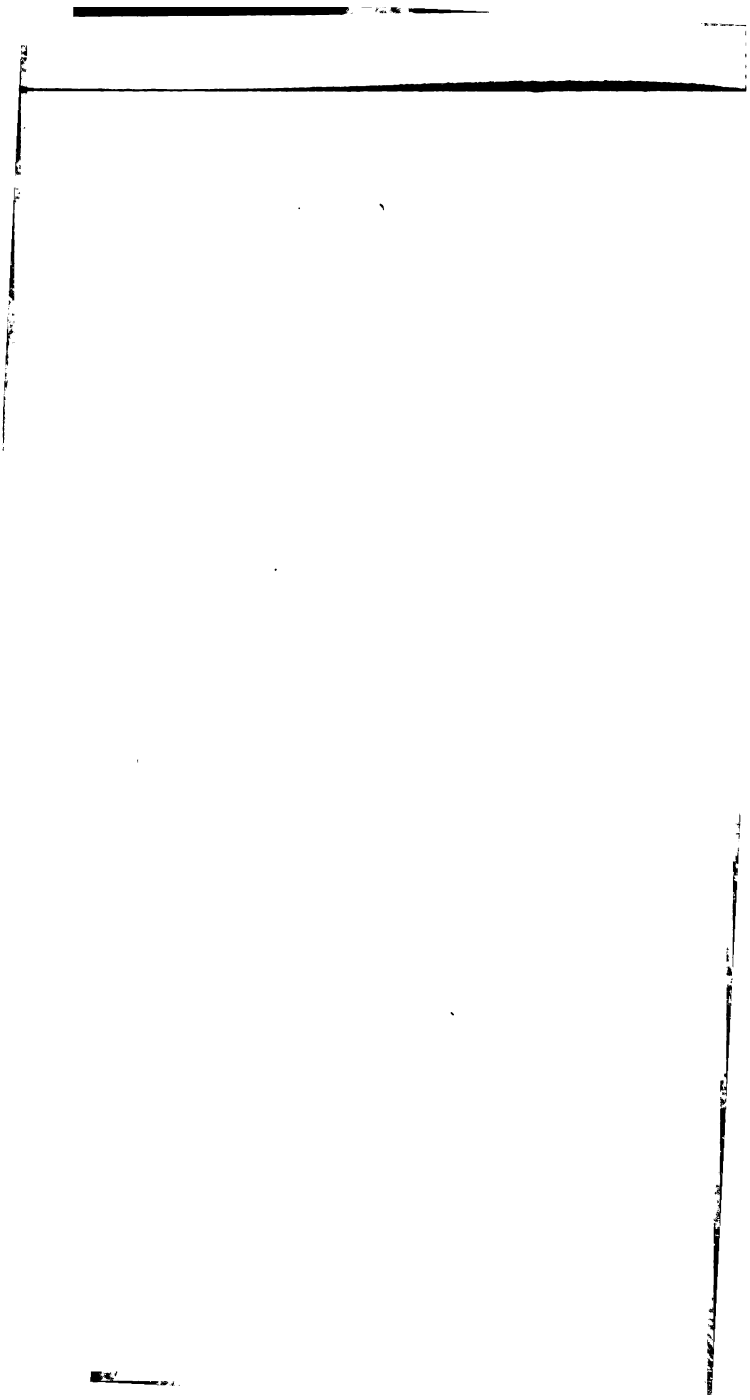
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Monte Ne, Ark.



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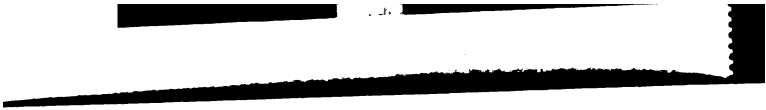
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Wm. H. Harvey,
Monte Ne, Ark.



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FORM B

The undersigned hereby contributes the sum of

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(\$.....), herewith enclosed, to assist the work
of promoting the permanent organization of the edu-
cational movement for promoting Character Teaching,
explained in the book, entitled **THE REMEDY**, by Wil-
liam H. Harvey.

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(Name)

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(Postoffice)

.....
(State)

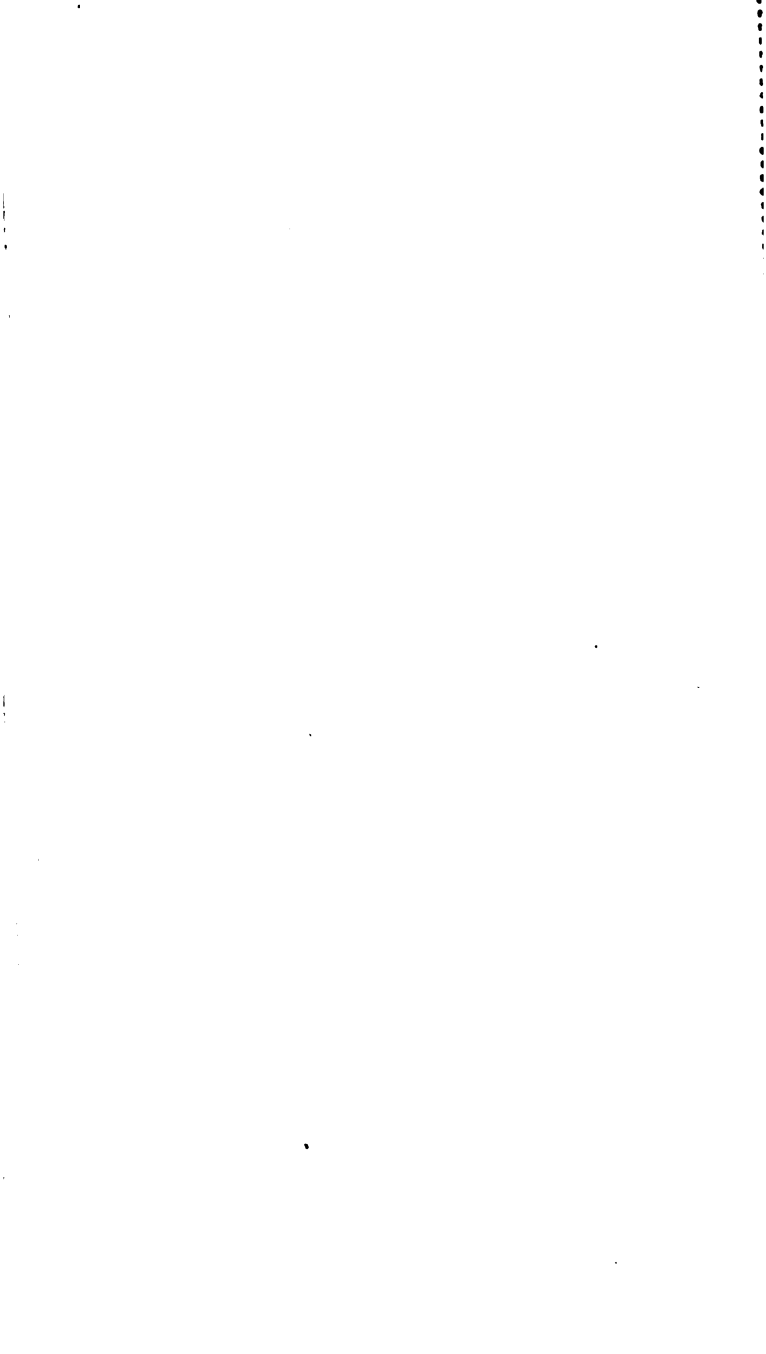
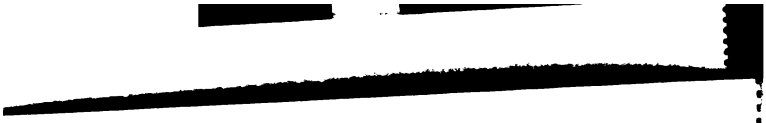
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(Date)

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(Street No. if in City)

DIRECTIONS

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Perry N. Clark, Cashier,
Farmers' State Bank,
Rogers, Arkansas.



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